

MAGAZINE

biola

the magazine of biola university



p.28 How to Lead Like Jesus

Alumna Nancy Ortberg on the practices that can make ordinary leaders extraordinary

p.30 London Falling

What can we learn from the sharp decline of Christianity in the U.K.?

The

CRISIS

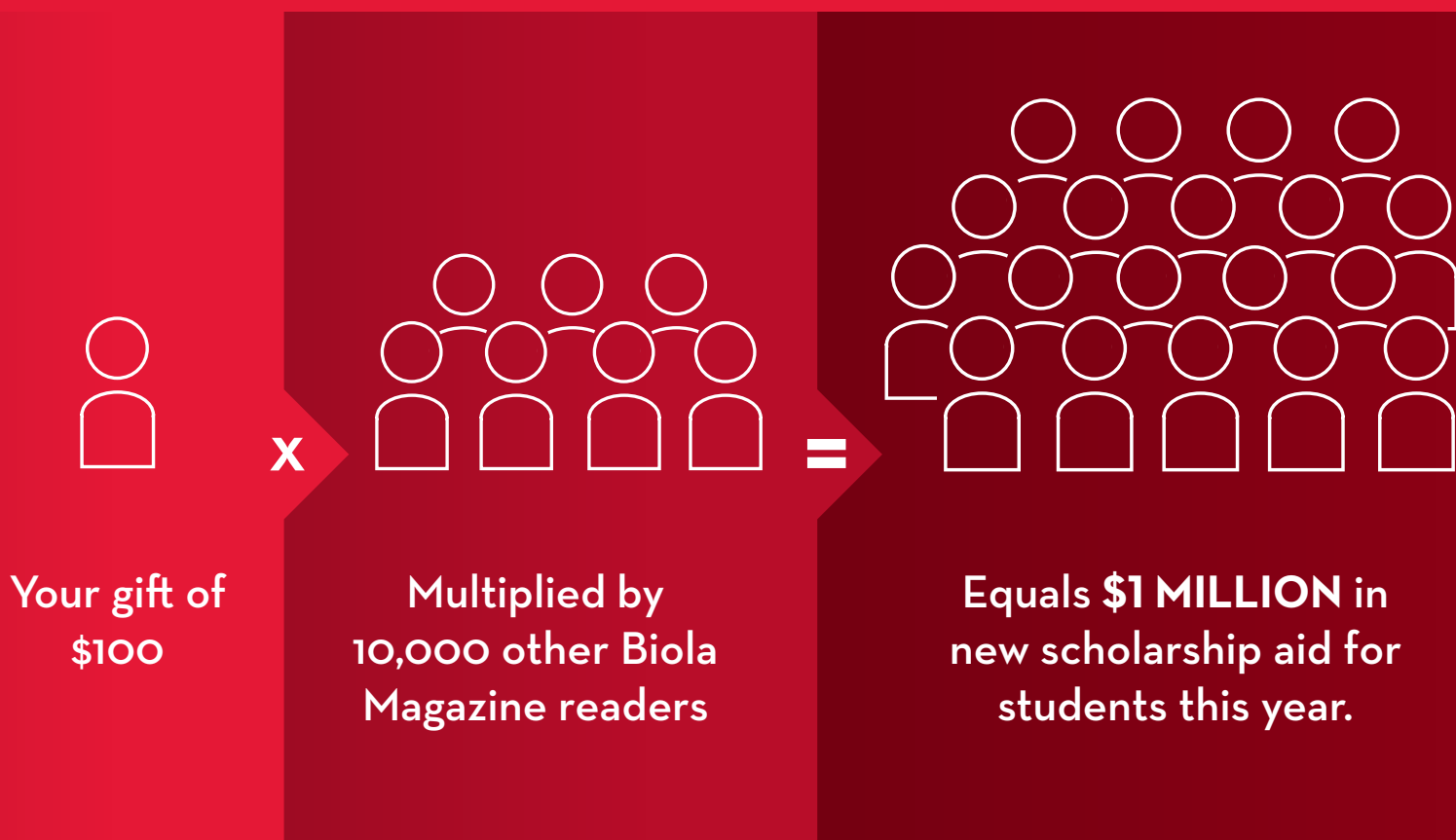
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BIBLICAL ILLITERACY

▶ SPRING '14

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FEATURES

16 The Crisis of Biblical Illiteracy

Christians used to be known as “people of one book.” They memorized the Bible, meditated on it, talked about it and taught it to others. We don’t do that anymore, and in a very real sense we’re starving ourselves to death, argues professor Ken Berding. Berding — who has just released the book *Bible Revival* and will soon launch a new website called Bible Fluency — offers a look at the problem, how we got here and what needs to change.

24 Open the Book

Five hundred years ago, William Tyndale and Humphrey Monmouth took tremendous risks by seeking to publish the Bible in English. Today, we who have unprecedented access to Scripture take a much greater risk by neglecting it. Author and alumnus John Rinehart reminds us of sacrifices made in the past to bring Scripture to us, and calls us to make sacrifices for the sake of spreading God’s Word.

26 State of the Bible

What role does the Bible play in Americans’ lives? In April, the Barna Group — a research firm headed by alumnus David Kinnaman ('96) — released its annual “State of the Bible” report, which examined U.S. adults’ beliefs and behaviors toward the Bible. Among other things, the study, commissioned by the American Bible Society, showed a rise in apathy and skepticism toward Scripture, particularly among younger people.

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A Problem of Biblical Proportions

More and more people care less and less about the Bible.

That was one of the sad (but not surprising) findings researcher David Kinnaman ('96) presented at a recent national gathering of Christian university leaders in downtown Los Angeles. Especially among young people, skepticism and apathy toward the Bible are climbing at alarming rates, the Barna Group president and 2014 alumni award recipient (see page 38) told the crowd.

In fact, the number of Bible skeptics in America (those who believe that the Bible is "just another book of teachings written by men") has climbed from 10 percent to 19 percent in just three years, according to Barna findings released in April. That's now the same as the number of people who are "engaged," those who read the Bible at least four times a week and believe it is the actual or inspired Word of God.

Coupled with this decline in readership and reverence for Scripture is a tragic overall lack of basic Bible knowledge, as studies continually remind us. Four in 10 American adults can't name the first book of the Bible. More than half can't name the first four books of the New Testament. About 80 percent think "God helps those who help themselves" is a Bible verse.

"Nearly two-thirds of Americans say they believe that the Bible holds the answer to all or most of life's basic questions," *New York Times* columnist Nicholas Kristof wrote in April. "Yet only one-third know that Jesus delivered the Sermon on the Mount, and 10 percent think that Joan of Arc was Noah's wife."

Ouch. What's especially concerning to many evangelicals is that the biblical literacy problem isn't just "out there" in secular society. It's "in here," too: in our churches, in our classrooms and in our homes.

To Biola professor Ken Berding, we've reached a crisis point — and he's seeking to help the church change. His latest book, *Bible Revival: Recommitting Ourselves to One Book* (from which this issue's cover story is excerpted), is a stirring call to drop the distractions and get serious about Scripture. Later this year, he also plans to launch Bible Fluency, an innovative website with free curriculum, videos and songs aimed at helping people grow more fluent with Scripture. Berding is a tremendous scholar with a pastoral heart, and I trust you'll find his words — and the other features and resources in this issue — both challenging and inspiring.

Here at Biola, the chief aim of education is to think biblically about everything so that we can impact the world for the Lord Jesus Christ. Ultimately, we know it's not enough to merely grasp God's Word. We want to be grasped by God's Word and be disciples in his world. May this issue encourage us all to seek the living God in his inspired Word, and to live out that Word by the power of his Spirit.



Jason Newell ('02, M.A. '13)
Editor



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The mission of Biola University is biblically centered education, scholarship and service — equipping men and women in mind and character to impact the world for the Lord Jesus Christ.

READER FEEDBACK

WHAT ARE YOU READING?

One of *Biola Magazine's* aims is to offer insights from professors and alumni on relevant issues facing Christianity and culture. Our online archives are filled with resources aimed at helping readers to think biblically about everything. So, which topics continue to generate the most interest? Here are the 10 most popular articles at magazine.biola.edu over the past year.

1	47,826 views	"What Are the Key Differences Between Mormonism and Christianity?" <i>Summer 2012</i>
2	8,579 views	"Why Do We Struggle With Beauty and Body Image?" <i>Fall 2007</i>
3	6,131 views	"The Prodigal Son's Father Shouldn't Have Run," <i>Summer 2010</i>
4	4,373 views	"How is Technology Shaping Generation Y?" <i>Fall 2010</i>
5	3,814 views	"What Do Christian Teens Actually Believe About Jesus?" <i>Summer 2012</i>
6	3,625 views	"What is the Rapture and When Will it Happen?" <i>Spring 2012</i>
7	3,039 views	"Can DNA Prove the Existence of an Intelligent Designer?" <i>Summer 2010</i>
8	2,922 views	"Still Looking for C.S. Lewis," <i>Summer 2013</i>
9	2,338 views	"Worship, Creativity and a Sloppy Wet Kiss," <i>Fall 2010</i>
10	2,306 views	"Proverbs 22:6: A Promise to Parents?" <i>Spring 2007</i>

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WORLD TOUR

As a Biola friend, father and grandfather of Biola alumni, I was very blessed by the Winter 2014 issue. The personal involvement of alumni around the world is a powerful testimony of a Biola impact and a very interesting read. Thanks.

Russell Kaufman

Avondale, Ariz.

DARWIN AND EDUCATION

I thoroughly enjoyed R. Scott Smith's article on education in the recent magazine ("Does Darwinian Evolution Actually Undermine Education?" Winter 2014), and I think he hits the nail on the head regarding the impact of naturalism. However, I think he dilutes the impact by dragging Darwin into the picture. Darwinism per se does not require naturalism (although naturalism pretty much requires Darwinism). Darwinism has its own issues as to impact (like, "You are just an animal — why are you behaving like one?"), but not the ones listed in the article. They are really the impact of naturalism as a philosophy, not Darwinism as a scientific theory.

Gregg Stearns (M.Div. '77)

Lilburn, Ga.

CORRECTION

An alumni news update in the Winter 2014 issue incorrectly stated that P. Melanie Vliet ('76) earned a J.D. at the same time as her son. In fact, she completed the degree two years after he did. Vliet currently practices public interest law as a volunteer at the Legal Aid Society of Orange County.







Mocky Mouse

“The Imagineers,” one of the six student groups who competed in this year’s Mock Rock event on April 11, strike a pose at the end of their Disney-themed routine. Performing in front of a packed Chase Gymnasium, the Imagineers’ third-place-winning skit included characters from *Toy Story*, *Up*, *Aladdin*, *The Lion King*, *Cinderella* and more. First prize went to “Bropoc,” who won over the crowd with a nostalgic Nintendo motif. Mock Rock is an Associated Students-sponsored event and has for years been among the most popular annual traditions on campus.

A Psalm for South Korea

Being invited to grieve alongside the bereaved is one of life's highest but least acknowledged honors. Quiet grieving in the company of the bereft — neither providing answers nor hasty words about “being in a better place” — is among the highest and humblest ways we live out our Romans 12 calling to “weep with those who weep.” It's even true when we comfort the profoundly grief-stricken who are complete strangers.

This is what I told 35 Biola Chorale students as we rode through the night's rain toward Jindo Island on April 28, 2014.

The tip of South Korea's Jindo Island points toward the Yellow Sea. Since a few days before Easter, it's also pointed toward the place, 12 miles out, where the Sewol Ferry became the crypt of nearly 300 teenagers, most still wearing life jackets. They were entombed in the ferry's lower levels, obeying the crew's orders to stay put as the massive ship listed and took on water and sunk. Forty-eight children were discovered in one room. By the time our bus arrived that damp and mournful night, more than 100 teenagers' bodies remained unfound. Someone told me 54 of these were Christians. We came to be present with some of these families.

Our weeklong trip through Korea had been rerouted suddenly as the invitation came to be present with these families who were hoping the remains would be found of their sons and daughters.

“We are only a short distance from what is perhaps the world's epicenter of grief,” I told the bus filled with Biola Chorale students wearing black formal attire and sitting somberly in their seats.

Lindsey was across the aisle from me praying and weeping. I heard voices of intercession, some quiet and some pleading, as the bus pressed through the rain and along the winding road toward the camp of tents on Jindo Island. One began to sing, “When

peace like a river attendeth my way, when sorrows like sea billows roll ...” The three dozen other voices joined.

The police barricade moved for the bus to enter the restricted zone. We knew as we gathered our umbrellas and raincoats that we had entered a place of profound grief, incomprehensible to any of us. It was also a sanctuary, and reverence would be our posture.

We were Christians from a university in Southern California walking voiceless, single file in the dark night's rain, to an awaiting gathering of despairing Korean Christians. We shared no language link. No common friends. We simply shared the cross. As I walked near the front of the line, I knew we were given the gift of mourning alongside those whom we did not know and whose heartache was beyond our comprehension. I knew this would be one of my life's great honors.

The tent was full, well lit and filled with folks standing and sitting. Biola was introduced, though the chorale members' heads stayed tilted downward. I prayed. It was a prayer with words from the psalm soon sung, fearing no evil when the valley of death is deep. It was a prayer for the fathers listening in despair, whose bodies were tired, who have wept bitterly. A prayer for the mothers waiting to hold the bodies of the children they bore a short 15 or 16 years ago. A prayer for the siblings whose lifelong pain is just beginning, pain most of us cannot understand.

We did not come to offer answers, and I told them so. We came to offer our present of presence. We came to tell them that the months of planning for our travels to Korea may simply have been to stand with them that cold and rainy night. Interspersed in my prayer I petitioned, “Lord have mercy, Christ have mercy.” The sound of waves, one after another, splashed against the seawall

beside us.

Two months earlier, choral director Shawna Stewart chose the 23rd Psalm as one of the chorale arrangements the singers would learn in Korean. Little did they know over their countless practices that song was intended for a rainy night on Jindo Island. I stood 20 feet away from the vocalists and watched tearfully as they offered their gift of music as a gift from the Spirit. Both music and *pneuma* comingled through the refrain of the psalm. With no accompaniment and at the pace of a dirge, the 35 students sang, “Even though I walk through the darkest valley, I will fear no evil, for you are with me.”

The chorale finished. The waves kept splashing on the seawall.

A rural pastor preached a brief sermon to congregants staring down or out toward nothing at all, their “amens” following certain words of spiritual connection. After he finished speaking, silence ensued until the chorale quietly sang the Doxology, praising God from whom all blessings flow.

Just as we had come, we began our silent walk back to the bus, which had earlier become our prayer room.

Barry H. Corey is the eighth president of Biola University. Visit his office online at www.biola.edu/president, on Facebook at facebook.com/presidentcorey and on Twitter at twitter.com/presidentcorey.



RED REPORT

■ The End of Emerson

Something new is in store for Biola's oldest dorm

Biola's oldest residence hall is headed for retirement.

Emerson Hall, a campus landmark that has served as a home to hundreds of Biolans over the decades, will be officially retired from its duties as a dorm next spring, university leaders announced this semester.

With the opening of a large new residence hall at the north end of campus in the fall of 2015, Emerson will no longer be needed for student housing. Instead, the 55-year-old building will be renovated and transformed into much-needed office space for faculty and staff.

"Certainly, this news comes with some sadness," Kevin Cram, Emerson's resident director, wrote in a campus announcement in January. "Emerson has a long legacy of being a vibrant, unique and impactful community to those who have lived within it, as well as the greater Biola community."

He continued: "Emerson's retirement is the closing of a long chapter in Biola University's history, yet is also an incredible

opportunity to carry what we love about Emerson with us."

As one of the original buildings on Biola's La Mirada campus, Emerson has served residential students since the university's relocation from downtown Los Angeles in 1959. When it first opened, the dorm was named Gamma Chi, Greek letters intended as shorthand for "Growing in Christ." It was later renamed for Wallace Emerson, the founder of Biola's undergraduate psychology program and the first president of Westmont College.

Originally a female-only building, Emerson today is perhaps best known for its distinction of being both the only all-male residence hall on campus and the only residence hall without air conditioning — a sometimes-unfortunate combination.

For many years, the building had a "twin sister" in the nearby Horton Hall, an all-female dorm that was torn down in 2005 for construction of a much larger replacement. Emerson, though, is quite literally

irreplaceable; city regulations prohibit Biola from tearing down and constructing a new building in its place due to its closeness to the property line.

The building will continue to house students until the end of next school year, at which point they will have an opportunity to move to the new 160-room hall currently under construction next to Sigma residence hall. Emerson's rooms will then be converted into faculty offices, a solution that will allow the university's space to keep pace with the growth of both its student body and faculty.

Cram said Emerson's final year will be "a year to savor and to celebrate."

"Toward the end of the spring 2015 semester we plan to have an event to honor the Emerson community, past, present and future," he wrote. "The campus community and Emerson alumni will be invited to this celebration, and we hope you will join us to say goodbye."



Share Your Memories!

Former Emerson residents, what stands out from your days in the dorm? Which memories mean the most to you? Send your thoughts to biolamag@biola.edu and we may share them in an upcoming tribute.

■ Solidarity Against Secularism

Ravi Zacharias and Dennis Prager speak to sold-out crowd



Radio hosts Dennis Prager and Frank Sontag and Christian apologist Ravi Zacharias share the stage at Biola.

“Does God matter?” That was the question of the hour at Biola on Feb. 22, as well-known Christian apologist Ravi Zacharias and nationally syndicated radio host Dennis Prager dialogued in front of a crowd of 2,500 in Chase Gymnasium and more than 4,000 watching live online.

The sold-out event, sponsored by Hashtag Productions in partnership with Biola’s Torrey Honors Institute and Christian apologetics program, drew massive crowds from Southern California and beyond to hear Zacharias and Prager, along with radio host Frank Sontag as moderator, discuss the place of God and the basis for morality in an increasingly secular society.

“I firmly believe that America stands at a brink and at a time in her history where if we do not pay heed to the decline of our moral values, the cliff’s precipitous edge is extremely close,” Zacharias said during the event, dubbed a “dialogue” rather than a debate.

“When God is removed, there is no reason to do anything,” said Prager. “There is a very powerful argument for murder. If you can get away with it, why is it wrong? There is no secular answer to that question.”

Introducing the event, Biola President Barry H. Corey underscored the importance of the night’s theme — “Does God Matter? Finding Your Moral Footing in the Quicksand of Secularism.”

“It’s a topic that couldn’t be more pertinent to what we do here at Biola University,” Corey said. “We believe God *does* matter. In every major, every vocation, every pursuit we might undertake, God matters because he is the author of all truth, all purpose, all beauty, all goodness, all redemption.”

Corey noted that Biola’s belief that “God matters” in higher education is “increasingly countercultural.”

“At the prestigious institutions originally founded with God-centered missions, God is now on the margins, viewed as irrelevant to serious inquiry and a hindrance to intellectual respectability,” he said. “But without God, without a moral foundation and without a soul, education becomes fragmentary and directionless.”

The state of the contemporary university — which Prager dubbed “the secular temple” — was just one of the topics discussed during the two-hour event. Zacharias and Prager also touched on morality, atheism, racism, abortion, politics and prayer.

“If you are a praying person, your faith in God will carry you,” Zacharias said. “If you are not a praying person, you will carry your faith and you will get exhausted bearing the infinite.”

The focus of the discussion, however, was on the dangers of secularism.

“Secularism is its own religious idea,

that the world is better with no God and no religion,” said Prager, who is a practicing Jew. “In the 20th century alone, more people have been murdered and tortured and slaughtered and enslaved by secular governments and secular ideas than by religion in 2,000 years.”

“Secularism flirts with the ultimate dehumanization and debasing of human life because it denies a transcendent definition of intrinsic worth,” added Zacharias.

Zacharias, who said he was “grateful to God” for Biola because “you’re producing some of the finest thinkers around,” emphasized the importance of belief in God as a basis for morality, but also made it clear that grace alone is what saves us.

“We are not ultimately in a relationship with God because we are moral, but because the grace of God that comes in spite of what our morality alone cannot do,” he said. “Jesus Christ didn’t come into this world to make bad people good; he came into this world to make dead people live.”

The event, which was live-streamed online for free to thousands, prompted hundreds of tweets using the hashtag #RaviPrager, as viewers asked questions via Twitter or shared pithy quotes from the evening’s proceedings. Footage of the entire event is currently available on hashtagpros.com for purchase and will be made available on open.biola.edu in late August.

- Brett McCracken

“Constitutional structural constraints are important, but they will be effective only where they are effectually supported by the people. ... Without the support — which means also the understanding — of the people, politicians will blow through those constraints like it’s nobody’s business. Like it’s Jell-O.”

– **Robert P. George**, professor of jurisprudence at Princeton University, speaking on “Constitutional Structures, Limited Government and Civic Virtue” for Biola’s Torrey Honors Institute on March 6. Watch his full lecture at open.biola.edu.



■ Uncertainty in Ukraine

Crimean crisis casts shadow on Biola program in Kyiv

Biola’s Talbot School of Theology extension site in Kyiv, Ukraine, opened its doors to the first group of students in the spring of 2007 and exists to help meet the great need for theological education across the former Soviet Union. Students come from Ukraine and Russia for Talbot’s program, which is the country’s first accredited master’s-level education program for biblical and theological studies. Currently, 25 students are participating in the program, all actively involved in ministry.

Here, professor Mark Saucy, director of the Kyiv extension site, shares how Russia’s military occupation and sudden annexation of Ukraine’s Crimean peninsula earlier this spring has affected the city of Kyiv and how to best pray for the students and greater community.

How is the conflict in Crimea affecting Talbot’s extension site in Kyiv?

Saucy: So far we are still running our sessions and the students gladly attend. We have not had any interruptions, but we have had to be vigilant on a few levels. The crisis has seriously devalued their [Ukrainian] money. We have to ask if the price of tuition is now out of students’ range. Their money lost one-third of its value. Some of the students commute from long distances, and, at one point, train travel was interrupted. These are things we need to take into consideration.

We are trying to attend to students and their attention level. Can they function, study and concentrate right now? Life in Kyiv has not been interrupted for the most part. Goods and services are still functioning, but there is a heaviness living under this turmoil right now.

Beyond the economy, have students’ daily lives been affected by the conflict?

At some level, no. However, at the psychological level, yes. It partially depends on where [they] are from. We have students from the contested regions of Ukraine and they are nervous about leaving their family to go to sessions and study. We also have one student who now lives in another country because he lives in Crimea. Before March 21 he lived in Ukraine. Now he lives in Russia. He doesn’t want to be Russian, but that’s where his property is. So if you are from these regions, life is quite upside-down. However, Kyiv is quite far from the contested parts.

What is God doing at the Kyiv site in the midst of the turmoil?

This is a huge opportunity for the church of Ukraine. Crisis and instability, socially and politically, turns people’s eyes toward religion or God because their security has been stripped away. People are more aware of spirituality. Now students have an opportunity to proclaim who the Prince of Peace is, who gives real peace to everyone. The current president of Ukraine comes from an evangelical Christian stock for the first time. Months ago when there were shootings in Kyiv, he told people of Ukraine, “We don’t need your money or blankets, we need counselors to talk to the bereaved.” He meant Christian counselors. It was an opportunity for Christians to step in.

The site is a place for the students to catalyze. Churches have been planted from sessions and it’s a huge colloquium to talk about ministry strategies and encourage one another. That is happening. There’s an edifying component when they can come in and see each other. There is a lot of support that comes from those circumstances. I know some of them have used the session for a breather, to get away. One student said, “I’m fasting from the media.” It is a constant torrent of what is going on. When you have this many Russian troops just across the border, it is not business like usual. But God is clearly working and his Word is going out in ways that it has not before. God always uses times like these for that, and our students are among those who have opportunities like they have never had. It is the bittersweet redemptive part of hardship.

How can we best pray for Kyiv?

Pray for a just peace. Pray for God to restrain evil and for him to give wisdom to leaders of all countries involved.

Pray for the power of the gospel to go forth from his people.

Pray for God’s provision for students, his provision so that they may serve him from a whole heart. They need wisdom, too. All of our students are active in ministry. They are all shepherding a flock at some level. They need to be God’s voice for their people, and they need his wisdom in that.

CRASH COURSE

A look inside an interesting class offered at Biola this semester

COURSE TITLE

HUFS 460: Studies in Spanish American Culture

INSTRUCTOR

Julianne Bryant

DESCRIPTION

This course aims to help students gain an understanding of the cultures of the Spanish-speaking Caribbean. Specifically, this course focuses on the socio-historical development of Cuba, the Dominican Republic and Puerto Rico. Students are trained to serve and function in a Spanish-speaking culture, while also incorporating Christian values into their cultural experience.



REQUIRED TEXTBOOKS

- *Cuba for Beginners*, by Grijalbo Rius
- *En el Tiempo de las Mariposas*, by Julia Alvarez

SAMPLE ASSIGNMENTS

- Facilitate in-class discussions based on readings, including discussion questions for the class.
- Attend a field trip to a Cuban restaurant and then attend a beginner salsa class.
- As a class, watch the movie *¡Viva Cuba!*

■ Biola Announces New Applied Psychology Completion Program

New hybrid program targets adult learners

In September, Biola will launch a new undergraduate degree completion program in applied psychology — a program that is different from any other degree the university currently offers. The 130-credit program is geared toward adult learners who wish to complete their degree while balancing a busy lifestyle, and is structured to allow students to complete a degree in as little as two years.

“The program is unique because it is a degree completion program for people who have been out of school,” said Gary Kiker, the program’s success coach. “It’s for adults with families and jobs who never finished their degrees.”

The program’s seven-week classes are hybrid classes — five weeks are completed online and two are completed at Biola’s campus. The program is a step away from the classic university structure, where students do everything on campus.

“The benefit of a hybrid course is that it appeals to more people because of its accessibility,” said Kevin Van Lant, an associate professor of psychology with the program. “A vast majority of the program will be online. ... [But] the hybrid course creates an environment where the students feel a sense of community. With fully online classes they oftentimes don’t feel connected to the institution.”

Another aspect of the program is its “academic success coaches.” All students are

paired with a coach who will work with them throughout the program. The coaches also work with students to create a schedule that fits each individual’s lifestyle and needs. The flexibility of the program allows students to complete the program at their own pace. Kiker refers to his role as a “super academic advisor.”

“Because students aren’t on campus, I’ll be the one who runs to financial aid or the accounting office and helps them with the little things that can come up when you’re going to school,” he said.

The new program aligns with Biola’s goal to lead in biblically integrated education. Like every undergraduate degree offered at Biola, the new program includes 30 credits of Bible and theology courses. This integration of faith centers the entire program on a Christian worldview, and allows students to earn a minor in biblical studies with their bachelor’s degree in applied psychology.

Van Lant said the program’s focus on biblical integration distinguishes it from other completion programs.

“If [students] just wanted an online program, to get through it as quickly as possible, they would go somewhere else,” said Van Lant. “But for the student who really takes the biblical foundation seriously and really wants to understand how psychology and theology integrate, Biola’s new program is ideal.”

- Molly Magee



For more information regarding the new applied psychology program, visit biola.edu/applied-psychology.

■ Get to Know

Melissa Schubert, beekeeping Shakespeare enthusiast

As an adviser for Biola's new Center for Christianity, Culture and the Arts, Melissa Schubert ('00) helps to bring some of this generation's most accomplished innovators, artists and scholars to the Biola community. And as an assistant professor in Biola's Torrey Honors Institute, she plays an integral role in *cultivating* the next generation of innovators, artists and scholars.

In the classroom, Schubert uses her literary skills and expertise in early modern poetry to help guide students through the great books program. At the end of each semester, she has typically read about 25 books with her Torrey students.

"Torrey is a learning community, which means that at times our faculty are simply members of the learning community who have gone deeper and further in the books that we

study," she said. "The main way I teach great books is by reading the same thing that my students are reading with all of the attention and skill that I have developed over more years of careful study."

Outside of the classroom, Schubert's eclectic set of skills and interests includes gardening, Scrabble, cycling, beekeeping and being a doting aunt.

Here's your chance to get to know her.

"An Immortal"

Schubert was a member of the first Torrey Honors Institute graduating class in 2000. She holds the prestigious title of a Torrey Immortal, signifying her membership in one of the two inaugural Torrey cohorts. She has since earned a master's degree from the University of Dallas and a Ph.D. in English from Claremont Graduate University.

Green Thumb

Schubert has been an avid gardener for over 10 years. She enjoys learning the names of the things she grows and uses gardening as a way to better know herself and the world. Her ultimate gardening goal is to grow Hollyhocks, flowers that only bloom in their second year of being planted.

Scrabulous Master

Back when Scrabulous — an online crossword game based on Scrabble — was popular, Schubert won so many games that someone created a Facebook page dedicated to her crossword prowess. Its title: "Melissa Schubert Totally Destroyed Me in Scrabulous."



Honey Bee

In 2011, Schubert, whose first name means "honey bee," hived a feral swarm and was able to keep the bees for six months before the swarm split and wax moths took over the hive. Following in her grandfather's footsteps, she bought a beekeeping suit, attended beekeeping society meetings and even received hive boxes for Christmas.

Student of Shakespeare

For her dissertation, "Shakespeare's Miracles," Schubert studied miraculous phenomena in three of Shakespeare's plays and connected her findings to contemporary theological discourse in the English Reformation.

C2C Cyclist

This summer, Schubert and a friend will attempt to bike the "C2C" trail that extends for 150 miles from Great Britain's North Sea to the Irish Sea. An avid cyclist, Schubert carries on a tradition passed down to her from her grandfather of riding her birthday years on her birthday.

■ Biola Chorale Consoles South Korean Mourners

Student group prays, sings hymns near site of ferry disaster

Just days after the tragic sinking of a ferry off the southern coast of South Korea, President Barry H. Corey and a group of Biola students were given the opportunity to visit mourners at the relief site, offering songs and prayers for a country stricken by grief.

On April 28, after four days of performances across the country as part of a long-planned tour, the 35-member Biola University Chorale, along with Corey and chorale director Shawna Stewart, were invited to visit Paengmok-hang Harbor near Jindo Island, where families waited for search and rescue news. Less than two weeks earlier, the April 16 capsizing of the Sewol ferry had left more than 300 people dead or missing — many of them high school students — eliciting shock and disbelief around the world.

“We are only a short distance from what is perhaps the world’s epicenter of grief,” Corey told the students on the way to the site.

After a rainy, three-hour bus ride to the harbor, the group solemnly made their way through the puddled relief site to the Salvation Army tent. There, the Biolans grieved with the families for an hour in silence, seeking to console and minister to those who had lost loved ones. Paul Chang, a Biola student, translated a prayer given by Corey for those

in attendance, the chorale sang Psalm 23 and the student *capella* group The King’s Men performed “I’ll Fly Away” in Korean. The group closed by singing “Amazing Grace” and the Doxology.

“The Holy Spirit was so present in this tent while the rain was falling down,” Stewart wrote on the trip’s blog. “After the Doxology many people came up to us and thanked us for giving them hope.”

Within one day, news of the visit spread and videos of the chorale appeared on many South Korean news programs and websites. For a time, “Biola University, Amazing Grace” was the most popular search topic on Korea Today’s website, the news agency reported.

“The hymn ‘Amazing Grace’ reverberates through the Paengmok-hang Harbor,” said Korea Today reporter Seo Misorang in an April 29 newscast. “When the students sang ‘Amazing Grace’ at the end of the service, victims’ families, government personnel and volunteer workers alike were deeply moved and tearfully joined in singing the well-known hymn.”

Chorale members said they were grateful for the experience and opportunity to minister to South Koreans.

“It’s amazing how broken, fickle college

students can be used to uplift and encourage a nation,” said senior Jordan Weaver, a member of The King’s Men. “God moves in mysterious ways.”

The trip to South Korea had been planned a year earlier, when the Rev. Billy Kim, a well-known Korean pastor and chairman of Far East Broadcasting Company, invited the Biola University Chorale to travel the nation on a concert tour.

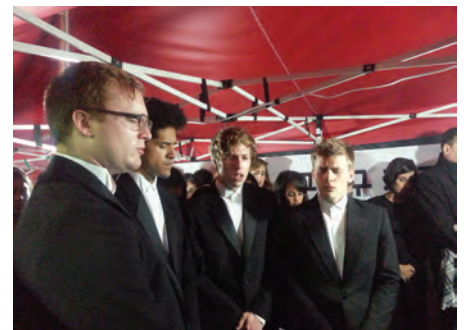
In an online reflection about the visit, Corey wrote that it had been one of his life’s great honors to spend time “mourning alongside those whom we did not know and whose heartache was beyond our comprehension.”

“We tried to be faithful in being present and going where we were invited to go, and the result was an overwhelming response,” he said. “Biola cares deeply, loves deeply and is praying deeply for the people of South Korea.”



ONLINE EXTRA:

Visit magazine.biola.edu to watch a video featuring the Biola University Chorale’s trip to Jindo Island.



Winter Sports Highlights

INDOOR TRACK AND FIELD



The women's indoor track and field team notched its sixth consecutive Top 10 finish at the National Association of Intercollegiate Athletics (NAIA) Indoor Track and Field Championships in March. The women's team finished in 10th place and rewrote the Biola track and field record books. Overall, Biola's fantastic runs and jumps resulted in nine different All-American honors. One of those nine honors came on the men's side, as Danny Ledesma notched Biola's first-ever All-American honor in the 3,000-meter run. Ledesma was the only Biola male to qualify as an individual, and he, Shane Brinson, Kevin Horchler, James McCahon and Marc Opena qualified as a relay team. Both the men and women's programs continued their season with outdoor track and field competition in the spring, which had not finished by press time. The women's team is the defending Golden State Athletic Conference (GSAC) champion.

SWIMMING AND DIVING

Both of Biola's swimming and diving squads put up impressive performances at the NAIA Swimming and Diving Championships to wrap up a solid season in March. Junior

Christine Tixier swam right past the competition at the national meet to earn three individual national championships — the 100-yard butterfly, 200-yard butterfly and 200-yard individual medley — and win



the title of NAIA Women's Swimmer of the Year. She was a part of 10 school-record-breaking swims at the meet and broke her own NAIA record in the 100-yard butterfly. The entire Eagles team swam well at the meet, breaking 14 school records en route to the women's seventh place finish and the men's 11th place mark.

MEN'S BASKETBALL

Men's basketball had a competitive season that revolved around the scoring of four of its most talented players. The Eagles were in second place late into the GSAC season when an injury caused them to stumble a bit and eventually finish in a tie for fourth place in the conference. The team was able to host a GSAC tournament first round game as the fourth seed, but was upended to see its season end at 16-15 overall. The Eagles have now had seven consecutive winning seasons, dating back to the 2007-08 season. They've had 18 winning seasons out of the last 19 years. Senior Andre Murillo was an All-GSAC athlete and NAIA All-

American honorable mention. He also became Biola men's basketball's first-ever Capital One/CoSIDA Academic All-American.

WOMEN'S BASKETBALL

The women's basketball season was all about overcoming adversity to achieve success and growth on the court. The team began the season with a difficult 10-game losing streak that set a tough tone for what looked to be a promising season for a young, developing team. Head Coach Bethany Miller would not give up during that tough stretch and ultimately helped her team win 12 of its final 20 regular season games en route to a fifth place finish in the GSAC. Biola got knocked out of the GSAC tournament by No. 17 Hope International and ultimately ended the season with a 12-19 overall record. Adijat Adams was named to the All-GSAC team and became a NAIA All-American second team athlete.

– Neil Morgan



Get in the Game! For all the latest news on Biola's student-athletes — including live updates during the games — follow Biola Athletics on Twitter: @BiolaAthletics.



The

CRISIS

of

BIBLICAL ILLITERACY

& what we can do about it

By Kenneth Berding



Stacey Irvine ate almost nothing but chicken nuggets for 15 years. She never tasted fruits or vegetables. She occasionally supplemented her diet with French fries. One day her tongue started to swell and she couldn't catch her breath. She was rushed to the hospital, her airway was forced open, and they stuck an IV in her arm to start pumping in the nutrients she needed. After saving her life, the medical staff sent her home, but not before they warned her that she needed to change her diet or prepare herself for an early death.

I've heard people call it a famine. A famine of knowing the Bible. During a famine people waste away for lack of sustenance. Some people die. Those who remain need nourishment; they need to be revived. And if they have any hope of remaining alive over time, their life situation has to change in conspicuous ways.

During normal famines people don't have access to the food they need. But Stacey Irvine

could have eaten anything she wanted. She had resources, opportunity and presumably all the encouragement she needed to eat well. Can you imagine what would happen if all of us decided to follow her example and discontinued eating all but nonnutritious foodstuff? If we happened to beat the odds and live, we undoubtedly would suffer in the long run from nutrition-related chronic illnesses such as diabetes and heart disease.

Like Stacey Irvine, we're killing ourselves. It's surely not for lack of resources; nevertheless, we are in fact starving ourselves to death.

Christians used to be known as "people of one book." Sure, they read, studied and shared other books. But the book they cared about more than all others combined was the Bible. They memorized it, meditated on it, talked about it and taught it to others. We don't do that anymore, and in a very real sense we're starving ourselves to death.

A FAMINE OF BIBLE KNOWLEDGE

Does this sound overly alarmist to you? People who have studied the trends don't think so.

Wheaton College professor Timothy Larsen comments that "it has been demonstrated that biblical literacy has continued to decline. ... Gallup polls have tracked this descent to a current 'record low.'"

In "The 9 Most Important Issues Facing the Evangelical Church," theologian Michael Vlach cites "Biblical Illiteracy in the Church" as his final concern. He agrees with George Barna's assessment that "the Christian body in America is immersed in a crisis of biblical illiteracy."

New Testament scholar David Nienhuis summarizes his understanding of the situation in an article titled "The Problem of Evangelical Biblical Illiteracy: A View from the Classroom":

For well over twenty years now, Christian leaders have been lamenting the loss of general biblical literacy in America. ... Some among us may be tempted to seek odd solace in the recognition that our culture is increasingly post-Christian. ...

Much to our embarrassment, however, it has become increasingly clear that the situation is really no better among confessing Christians, even those who claim to hold the Bible in high regard.

If I sound alarmist, I'm not alone.

These days many of us don't even know basic facts about the Bible. I remember a student — not a new believer — who asked a question after class about Saul's conversion in Acts 9. She wanted to know whether this was the same Saul who was king over Israel. No. King Saul's story is found in the Old Testament; the Saul of Acts — also known as Paul — is found in the New Testament.

I can't imagine such a thing happening to a group of German Lutherans in the 16th century, or to English Puritans in the 17th century, or to Wesleyans in the 18th century, or to modern Chinese-mainland Christians even if they only have access to a few Bibles in their house church. Or even to our believing great-grandparents in the United States. My paternal grandfather, who never came into personal relationship with Jesus Christ, read his Bible regularly and had many passages committed to memory.

When I was teaching at a college in New York, I assigned each student to write a biographical sketch of an Old Testament

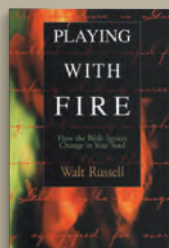
character. I came across the following line in a paper about the Old Testament figure Joshua: "Joshua was the son of a nun." This student clearly didn't know that Nun was the name of Joshua's father, nor apparently did he realize that Catholic nuns weren't around during the time of the Old Testament. But I'm sure it created quite a stir at the convent!

MEDITATING DAY AND NIGHT

In the book of Amos, people who experienced a "famine of hearing the words of the Lord" are portrayed as undergoing divine judgment. Amos paints a picture of people without access to God's revelation searching for a message from God like desperate people — hungry and dehydrated — in search of food and water (Amos 8:11–12). In Amos they want it, but are not permitted it. In our case, although we have unlimited access, we often don't want it.

The irony is intense. Who would deliberately and knowingly put himself under God's judgment? Would someone move his family to a land that was soon to suffer drought if he knew ahead of time that God was going

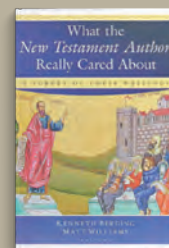
Resources for Better Bible Reading



Playing With Fire: How the Bible Ignites Change in Your Soul by Walt Russell (NavPress, 2000)*



The Story of the Old Testament by David Talley (Reclaimed, 2013)*



What the New Testament Authors Really Cared About by Kenneth Berding and Matt Williams (Kregel, 2008)*



40 Questions About Interpreting the Bible by Robert L. Plummer (Kregel, 2010)

* Biola Author

to send a judgment of drought to that land (Amos 8:13)? Are we somehow positioning ourselves in the domain of God’s judgment when we spiritually starve ourselves by not “hearing the words of God” (Amos 8:11–12)? Is this what happens when we severely limit our engagement with the Word of God?

When God commissioned Joshua (the son of Nun), he charged him with these words: “This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it” (Josh. 1:8). How often should you meditate on it? Day and night. Why? So that you do what is in it.

The Old Testament book of Psalms leads off with these words:

Blessed is the man who walks not in the counsel of the wicked, nor stands in

the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. (Ps. 1:1–3)

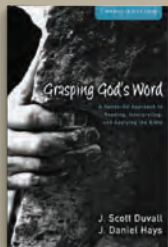
And in another psalm: “Oh how I love your law! It is my meditation all the day” (Ps. 119:97). Have you ever wondered how it could be his meditation all the day? The psalmist didn’t have the Bible on his smart phone. Did he carry around a big scroll under his arm? No, he had memorized the passages he was meditating on and was thinking about them. He had committed large sections of the Bible to memory.

The easiest way to memorize the Bible is to divide it into chunks and then read one

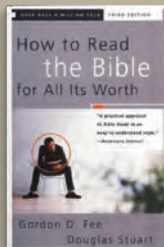
10- or 15-minute portion over and over again aloud until you know the entire passage. This method of memorizing is painless, edifying and only requires a bit of consistent time. I know precious few who memorize any Bible verses at all, much less large chunks of the Bible, and yet it’s not as hard as most people make it out to be. And it can change your life.

Are you aware that the New Testament authors included in their writings more than 300 direct quotations from the Old Testament writers — not counting hundreds of other allusions and echoes of Old Testament language? There is no evidence that any of these authors actually looked up the references as they wrote. They simply knew their Bibles — that is, the parts of the Bible that had already been written. How did they come to know it so well? They worked on it “day and night.” They saturated themselves in it.

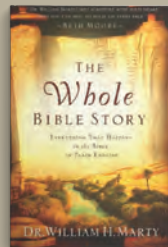
“THESE DAYS MANY OF US DON’T EVEN KNOW BASIC FACTS ABOUT THE BIBLE.”



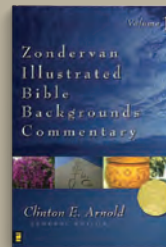
Grasping God’s Word by J. Scott Duvall and J. Daniel Hays (Zondervan, 2012)



How to Read the Bible for All Its Worth by Gordon Fee and Douglas Stuart (Zondervan, 2003)



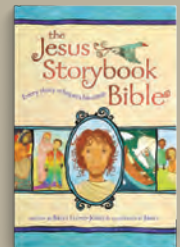
The Whole Bible Story: Everything that Happens in the Bible in Plain English by William H. Martyn (’65) (Bethany House, 2011)*



Zondervan Illustrated Bible Backgrounds Commentary, edited by Clinton E. Arnold*



Life’s Biggest Questions: What the Bible Says about the Things That Matter Most by Erik Thoennes (Crossway, 2011)*



The Jesus Storybook Bible by Sally Lloyd-Jones (book and curriculum: jesusstorybookbible.com)

HOW DID WE GET HERE?

So how is it that we find ourselves in the middle of a famine?

I. DISTRACTIONS

Every time I teach a class called Biblical Interpretation & Spiritual Formation, I ask my students why it is that so few people in this generation are really zealous about the things of God. I can't remember a time when I've asked that question when someone hasn't mentioned distractions. Social networking, texting, television, video games and places dedicated to amusement ("amusement" parks, for example) pull our attention away from God's Word. These fun and interesting activities occupy time that we could spend reading, studying and memorizing the Bible and they distract our thoughts during time we could spend meditating on God's Word throughout the day. When we walk from one meeting to another, are our thoughts naturally moving to Scripture and prayer? As we leave a college class session, are we thinking on the things of God that we have learned from the Bible? Or do we immediately check to see

whether someone has messaged us?

In 1986, Neil Postman published an influential cultural essay titled "Amusing Ourselves to Death." He argued that personal freedoms would disappear not when a totalitarian government imposed oppression from the outside (like George Orwell pictured in his book *1984*), but rather when people came "to love their oppression, to adore the technologies that undo their capacities to think" (like Aldous Huxley depicted in *Brave New World*). Postman wrote:

What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture, preoccupied with some equivalent of the feelies, the orgy porgy, and the centrifugal bumblepuppy.

As Huxley noted in a later book (mentioned by Postman), we have "failed to take into account man's almost infinite appetite for distractions."

We shouldn't assume that these distractions have no effect on our perceptions of God. One of my college-aged daughters was working at a Christian summer day camp. On one occasion she was talking with a group of elementary kids about what God is like. One girl in her group responded, "I believe that there are lots of different gods, like we saw in *Hercules*. Some are good and some are bad." She was referring to the Disney movie *Hercules*, which she had watched that morning at the camp. This child's understanding of God was, at least to some degree, shaped by the polytheism displayed in the movie she had been shown at a Christian day camp.

Might it be that our commitment to fun has resulted in famine, our laughter has yielded loss, and our distractions are ultimately leading to our destruction?

2. MISPLACED PRIORITIES

Priorities are not as simple as "God first, family second and church third." What does that expression mean anyway? Every time I have to choose between reading my Bible and spending time with my children, should

Digital Resources



Bible Fluency (coming September 2014: biblefluency.com)



Logos Bible software (www.logos.com)



ESV Study Bible (app and online: www.esvbible.org)



BibleWorks software (www.bibleworks.com)



The Unbound Bible (unbound.biola.edu)

I read my Bible? No. Priorities aren't based upon a simple hierarchy; they require the proper balance of activities in relationship to one another. But it is a fitting question to ask: For a person who is working full time, what is the appropriate quantity of time that should be spent (on average) with one's spouse or children, in house or yard work, exercising and resting? How much time should you devote to building relationships with unbelieving neighbors or serving in your church?

Let's grant for the sake of discussion that the exact balance of priorities will vary somewhat from person to person. Does this mean that we can weight our priorities any way we want? Absolutely not. "Meditating day and night" on God's Word is something that everyone must do. It is basic to the Christian life. It seems to me, then, that in any weighting of priorities the following scenarios are out of bounds:

- More time watching television than reading/studying/memorizing God's Word
- More time on social networking sites than reading God's Word
- More time playing video games than reading God's Word

Almost everyone I know spends more time on one of these activities than they do reading, studying and memorizing the Bible.

Shall we call this anything other than what it is? We don't like to talk about sin, but this is sin. James says, "So whoever knows the right thing to do and fails to do it, for him it is sin" (James 4:17). We need a revival of the Bible. And many of us need to repent of our misplaced priorities.

3. UNWARRANTED OVERCONFIDENCE

Of all the diverse comments I have heard from Christians over the years, the one that disturbs me perhaps more than any other is, "We already know more of the Bible than we put into practice anyway." This comment betrays far more about the speaker than it does about reality. First, it demonstrates that the one who said it isn't trying very hard to learn the Bible. Second, it reveals that the speaker is passive about applying it. And third, it confirms that the speaker assumes everyone shares the same passive attitude about the Bible.

To what end? Should we stop studying the Bible until we have perfectly put into practice what we already know? The assumptions behind this statement are not only misplaced; they are patently false. We actually don't know enough about the Bible, we aren't putting enough effort into learning it, and everyone doesn't agree about this.

In recent years, Biola's "Your First Book Is On Us" campaign has put a custom red Bible in the hands of every incoming freshman when they arrive on campus. This year Biola took the Bible giveaway one step further, mailing out Bibles to every student who applied and was accepted to Biola, even if they didn't end up choosing to enroll. Packaged with a letter from President Corey, more than 4,000 red ESV Bibles hit mailboxes of prospective students from December to April.

In the letter accompanying the Bibles, President Corey discussed Biola's biblically centered mission, noting that while Biola has grown over the past 105 years from a "Bible Institute" to a comprehensive, top-tier national university, its belief in the centrality of the Bible has never changed.

Corey ended the letter by saying,

Wherever you end up studying (I hope it's Biola!), I pray you take this Bible with you and put it to good use. No matter what your educational and professional pursuit, let the Bible be your guide. As we like to say at Biola: Think biblically about everything.



Online Extras



Visit magazine.biola.edu for Kenneth Berding's advice on "The Easiest Way to Memorize the Bible." And put your own Bible knowledge to the test with *Biola Magazine's* online Biblical Literacy Quiz.

My sense is that comments like these are most often made by people who have grown up in the church but who have never personally committed themselves to learning the Word. So let's get honest for a moment. How many of us who grew up in the church learned more than a few disconnected Bible stories simply because we attended Sunday schools and youth groups? Unless we decided at some point to begin to read and learn the Bible on our own, we never even learned how to find anything in the Bible, not even the stories. (Example: In what book of the Bible is the story of King Saul whom we mentioned earlier? Answer: 1 Samuel.) We learned precious little about biblical theology. (Example: How are the Old Testament sacrifices related to the coming of Christ?) We didn't learn why we believe what we claim to believe. (Example: How do we know that the Bible is true in what it claims?)

In short, the sense that we know a lot about the Bible because we grew up going to church is misguided. Someone who comes to know Christ later in life and devotes himself to reading and learning God's Word will quickly surpass the person who relies upon the passive "learning" that he thinks he acquired from hanging around the church when he was young.

4. THE PRETEXT OF BEING TOO BUSY

I want to be careful about this one. Some people are dreadfully busy and have no easy way of getting out of their plight. I think of single moms who have to work full time just to make ends meet, who spend every evening — all evening long — attending to the needs of their children (food, laundry, schoolwork), falling exhausted into bed at night. Some people are simply busier than others, and some of those who are excessively busy cannot easily change their lot in life.

But on this one point we really shouldn't

budge: Reading and learning the Bible is such a fundamental priority for all who want to call themselves "Christians" that even a person in the category described above is not exempt. Does she sleep at all at night? Then let her cut into some of that sleep and read her Bible. Does she drive to work? Then she should listen to God's Word as she drives to and from work. (By the way, before printing presses, most people learned God's Word orally. It is an underrated but very useful way to learn and memorize the Scriptures.) Does she eat dinner with her children or tuck them into their beds? Then she can take out her Bible and read a paragraph or two to them during one of those times.

Maxine Gowing is a woman in my church who came to the Lord at the age of 34. She was working two jobs and raising three children on her own at the time. If anyone had the right to be excused from engaging with the Bible, she did. But the woman who spiritually mentored Maxine strongly emphasized from Day One how important it was to read and memorize the Bible. So Maxine set to it. She read through the Bible cover to cover every year. She memorized seven verses a week for 15 weeks out of the year. Then she reviewed those verses during the summer. As a result, she committed to memory such incredible books as Philippians, Colossians, Hebrews and 1 John. She told me, "During those difficult years, I always had a verse somewhere in my mind to fall back on. When my hot water heater broke, I was reminded that God cared for me in my need because I knew it from his Word." She also told me how she grew in confidence about sharing the good news of Christ with people at her work because she knew the Scriptures.

We need more people like Maxine because we're in the middle of a famine, a famine of "hearing" the Word of God. **B**

"WE NEED A REVIVAL OF THE BIBLE. AND MANY OF US NEED TO REPENT OF OUR MISPLACED PRIORITIES."



Kenneth Berding (M.A. '96) is a professor of New Testament at Biola's Talbot School of Theology. He holds a Ph.D. in hermeneutics and biblical interpretation from Westminster Theological Seminary in Philadelphia. This article is adapted from his most recent book, *Bible Revival: Recommitting Ourselves to One Book*.



Five Tips for Better Bible Reading

Want to get the most out of your Bible reading, better grasping what God wants you to understand in his Word? These five guidelines from Kenneth Berding's *Bible Revival* will help:

1. PAY ATTENTION TO THE CONTEXT, PLEASE!

"Paying attention to the context is the most basic thing you need to do if you want a clear understanding of what you're reading."

2. REMEMBER WHAT CATEGORY OF LITERATURE YOU'RE READING.

"This will help you to recognize whether it needs to be read more literally (like historical narrative) or more figuratively (like an apocalypse or a parable), or in some other way."

3. DON'T FORGET THAT YOU'RE READING CROSS-CULTURAL LITERATURE.

"Most of the Bible was originally written to people living in the area of the world we call the Middle East. It wasn't written in the 21st century, nor was it written in English. ... This means that you should first ask what something meant to them before asking what it means to you."

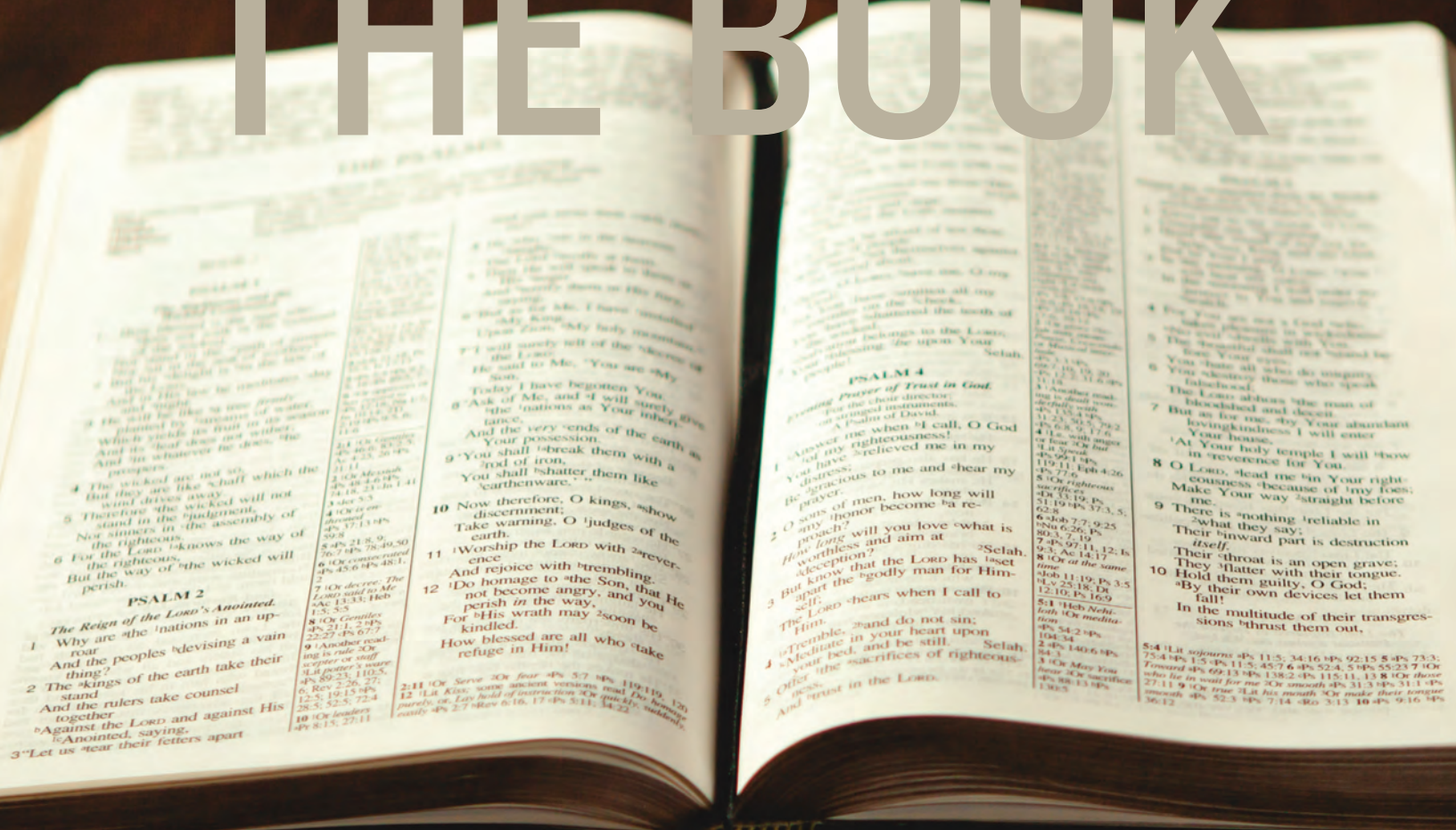
4. ALLOW SCRIPTURE TO INTERPRET SCRIPTURE.

"If you keep in mind that the passage in front of you doesn't stand alone — that it is one part of all that God has revealed in his Word — you will protect yourself from drifting into mistaken and harmful interpretations."

5. KEEP IT CONNECTED TO THE BIG STORY.

"The big story of the Bible is nothing more and nothing less than a story about Jesus. Everything in the Old Testament gets funnelled toward Jesus. Everything. This is true whether you notice it the first time you read it or not."

OPEN THE BOOK



CENTURIES AGO, CHRISTIANS RISKED THEIR LIVES TO BRING US THE ENGLISH BIBLE. TODAY, WE FORSAKE LIFE BY IGNORING IT.

By John Rinehart

Every morning when you wake up a battle begins in your heart. You feel the pressure to get going. Your responsibilities rush at you like the Seattle Seahawks' defense. But if you listen closely, there's another option, a quiet invitation, a prompting from God, saying, "Open the book and read." Your Bible is there, on your nightstand, your bookshelf or your phone. Will you stop and open it? Will I?

Five hundred years ago, English-speaking people didn't fight this battle. They never felt that prompting. God didn't speak to them that way. Because 500 years ago an English Bible did not exist.

Printing was still new technology and printed books were not only expensive, but almost always in Latin. Latin was the language of anything official or serious and the problem was most people didn't know Latin. If the masses waited till Sunday for their weekly dose of Scripture, they would have been disappointed again because everything done in church was done in Latin. Externally, Christianity was all dressed up and in its place, but internally the life of God was not pulsating in people's souls.

Today we live in one of the most evangelical nations on earth, but even so we find ourselves in a similar position. Religion and spirituality are everywhere, but the Bible is a foreign language. We know of it, but we don't know it.

What we see in history is that God raised up a man named William Tyndale and gave him a burning desire to change things. Tyndale could read Latin, knew the Bible and desperately wanted to bring God's Word into the language of the people. But back then Bible translation was illegal, the equivalent of heresy. Tyndale didn't know what to do until a risk-taking businessman came alongside him and funded him to work exclusively on translation.

The man's name was Humphrey Monmouth and he was a successful cloth merchant.

Monmouth housed Tyndale for six months and eventually used his merchant ships to send Tyndale across the English Channel to get it printed. A year later Monmouth's ships smuggled the first 3,000 copies of the English New Testament into England. They came into their own nation hidden in bales of cloth, stuffed in sacks of flour and sealed in water-tight boxes inside barrels of oil and wine.

These contraband Bibles were sold in secret. A baker named John Pykas bought one for four shillings. Another man bought two unbound copies for three shillings and four pence. Those who had them gathered their friends, huddled together and read their English Bibles in secret. At last they had a Bible they could read and a God they could know.

But Tyndale and his patron paid a high price for their nation's joy. Monmouth spent a year confined in the Tower of London. Tyndale, who had lived in exile from England for over a decade, ended up betrayed, arrested, imprisoned and finally killed — for translating the Bible into English!

The question that 21st century Christians should ask is: Why not us? When the great men and women of history risked so much and gave so much for the Bible, why not us? Why do we not value God's Word like that? Why are we content to lose the battle of Bible reading?

As a kid I remember visiting the science museum and seeing the huge dinosaur bones all hung together in place, recreating the shape of some behemoth 10 times my size. It was always interesting to look at and yet always irrelevant to my life. I'm sure the bones really mattered to some expert somewhere, but not to me. Sadly, I think we can often treat the Bible like dinosaur bones, a surviving memorial of something past, rather than God's living Word for us today.

But God's quiet invitation still stands, "Open the book and read." As Joshua said to the people of Israel, "Come here and listen to the words of the Lord your God." Here is rest

for your weary souls, food for your spiritual hunger and pure milk for all who are thirsty. For those in need of direction, here is a lamp to your feet and a light to your path. Here is your one offensive weapon for the very real struggles of life. Here is the only way a young man can keep his way pure. Here is the truth that pierces our souls and sanctifies us. It's sweeter than honey and a greater treasure than all riches.

Tyndale and Monmouth knew this. And after their deaths the English Bible went on to become the most influential book in the English-speaking world. History's unanimous testimony shows that the fuel of the reformations and revivals of the past was the rediscovery of the glorious truths of the Bible.

It's time we bring our Bibles out of their exile in the dusty corners of our nightstands and bookshelves and reengage them as the means God uses to change our lives and revive our world. It's time again to open the book and read. **B**



John Rinehart ('02, M.Div. '09) is the author of the newly released book *Gospel Patrons: People Whose Generosity Changed The World*, available at Amazon.com and gospelpatronage.com. John is a writer and speaker who helps business and ministry leaders pursue a passion for Jesus and find their part to play in his work.

"WE CAN OFTEN TREAT THE BIBLE LIKE DINOSAUR BONES, A SURVIVING MEMORIAL OF SOMETHING PAST, RATHER THAN GOD'S LIVING WORD FOR US TODAY."

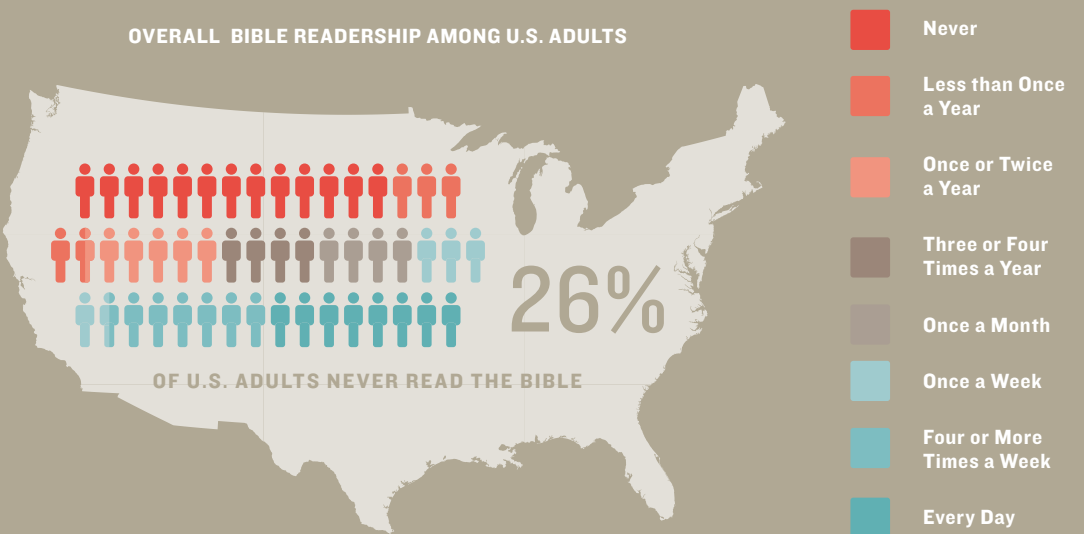
APATHY FOR THE WORD

SOURCE: "The State of the Bible Report 2014" – American Bible Society, Barna Group

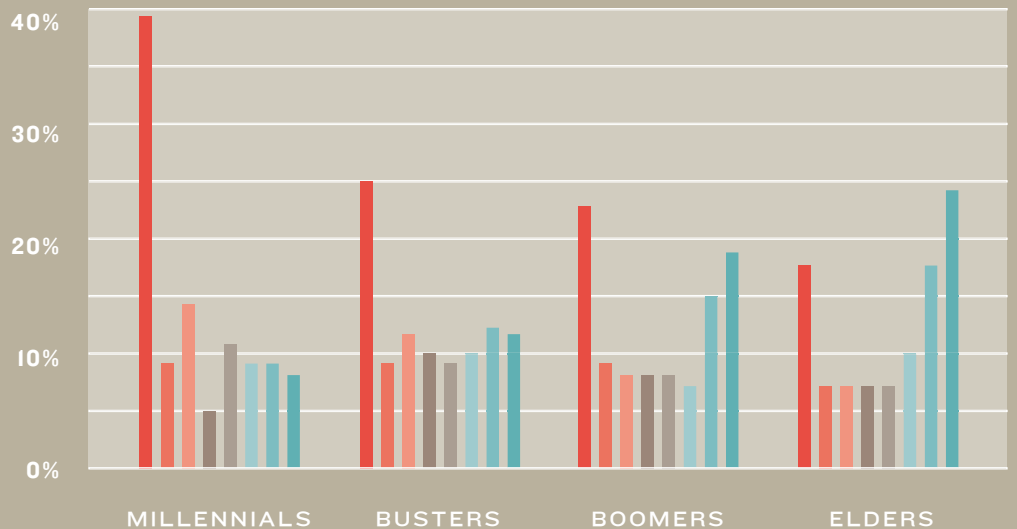
WHAT ROLE DOES THE BIBLE PLAY IN AMERICANS' LIVES? IN APRIL, THE BARNA GROUP — A RESEARCH FIRM HEADED BY ALUMNUS DAVID KINNAMAN ('96) — RELEASED ITS ANNUAL "STATE OF THE BIBLE" REPORT, WHICH EXAMINED U.S. ADULTS' BELIEFS AND BEHAVIORS TOWARD THE BIBLE. AMONG OTHER THINGS, THE STUDY, COMMISSIONED BY THE AMERICAN BIBLE SOCIETY, SHOWED A RISE IN APATHY AND SKEPTICISM TOWARD SCRIPTURE, PARTICULARLY AMONG MILLENNIALS.

A QUARTER OF U.S. ADULTS NEVER READ THE BIBLE

When asked how often they read the Bible apart from church services or events, only 37 percent of adults in the United States reported spending time in Scripture at least once a week. Younger participants tended to be the most apathetic toward the Bible.



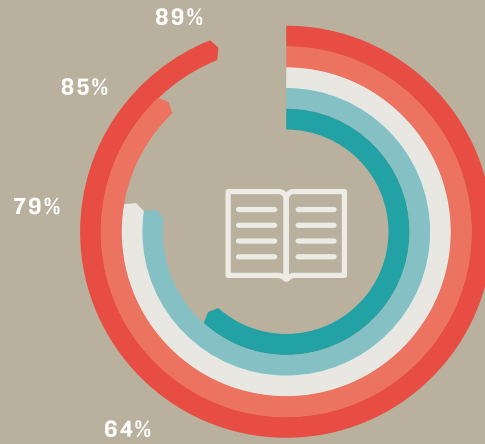
BIBLE READERSHIP BY GENERATION



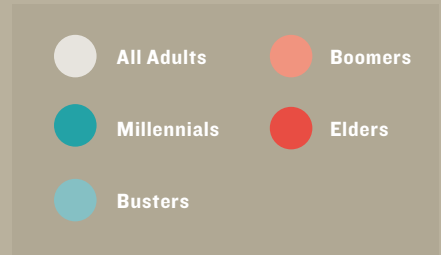


THE WORD OF GOD?

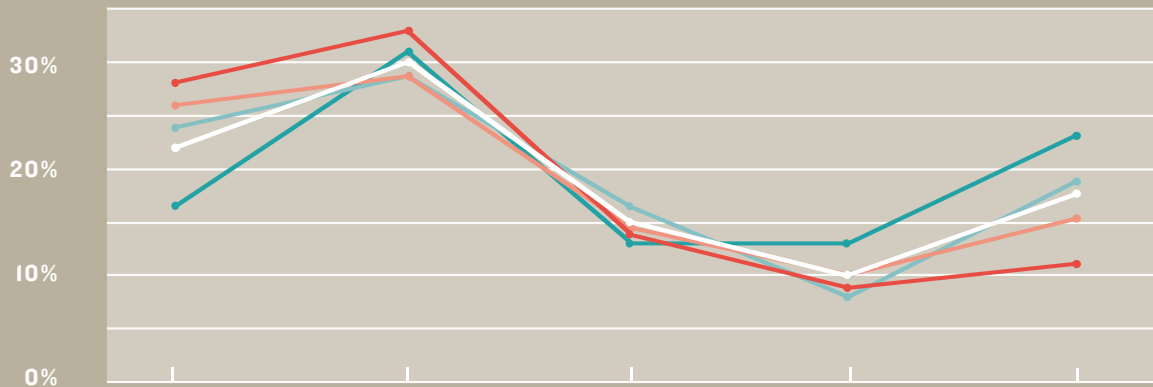
Overall, more than half of adults in the United States believe the Bible is the inerrant Word of God, and nearly four out of five believe it's a sacred text. But younger people are far less likely to see it as divinely inspired.



PERCENTAGE WHO BELIEVE THE BIBLE IS SACRED LITERATURE



VIEWS ON THE DIVINE INSPIRATION OF THE BIBLE



The Bible is the actual word of God and should be taken literally, word for word.

The Bible is the inspired word of God with no errors; some verses are symbolic.

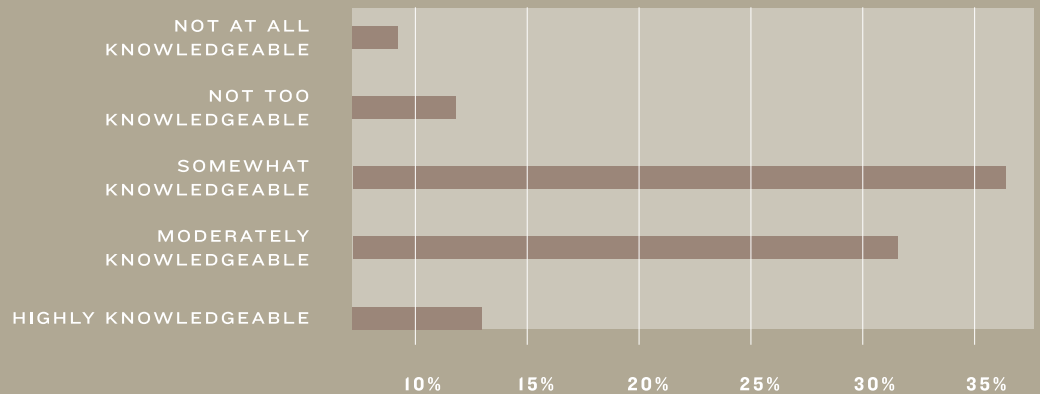
The Bible is the inspired word of God, but has factual or historical errors.

The Bible is not inspired, but tells how writers understood the ways and principles of God.

The Bible is just another book of teachings written by men, containing stories and advice.

LIMITED LITERACY

Less than half of U.S. adults rate their own knowledge of the Bible as moderate or high.



What Can Christians Learn from Jesus' Leadership Style?

Jesus may not have been a first-century CEO, but the way he led his team and accomplished his goals offers important lessons for today's business leaders, says Nancy Ortberg, a speaker, author and leadership consultant who works with businesses, schools, nonprofits and churches to address issues of organizational effectiveness and teamwork.

Ortberg ('78, M.A. '83), an alumna of both Biola and Talbot School of Theology, has served with her husband, John, at Menlo Park Presbyterian Church in the Bay Area since 2003, and previously served for eight years at Willow Creek Community Church in the Chicago suburbs. She's passionate about helping leaders and organizations maximize their gifts and meet their goals.

Biola Magazine connected with Ortberg to talk about what Christians can learn from Jesus about leadership, whether in ministry or in business, and what it might mean to be a countercultural Christian leader in today's business world.

Nancy, you were a student at Talbot at a time when there were very few women there. What were the challenges of that experience?

I think there were six of us women in Talbot when I was a student, and I think we felt like our own little tribe. The No. 1 question I got asked by the men was, "And tell me what you are doing here?" There were certain tension points for sure, but for the most part I felt pretty comfortable at Talbot. I was pretty clear on why I was there and what I wanted to do, and I enjoyed my experience quite a bit.

What would you say particularly to female students at Biola today who may aspire to positions of influence and leadership?

One of the best things that tears down obstacles

in leadership, whether it's gender issues or anything else, is just getting the job done. I don't wake up every morning thinking, "I'm a woman and I'm a leader." I don't spend time thinking about my gender as an obstacle. I'm sure it has been at some level, but I think being a good leader, doing the right thing, getting good results — those are the things that gain you the right to take the next step. I would say focusing a little bit less on gender as an obstacle and a little bit more on getting really great results is probably the best approach.

Are there ways that Christian organizations can grow in the way they value women?

I would say add more women to the leadership. Put them into play in the same way you would a man. Let them lead. I think it speaks also to the overarching issue of diversity, whether it's ethnic or economic or gender. God has placed leadership gifts in people who don't look like each other, and that's a great thing. One of the signs of a great leader is they don't need people who are just like them. They welcome and seek a diversity on their team that will end up giving them better results in the long term.

Expand on that a bit. What are the benefits of diversity in leadership?

When you look at the Gospels and think about the people that Jesus chose to be his closest 12 disciples, you have a zealot who wanted the overthrow of Roman rule, and you have a tax collector. Already God is telling us, "Hey, watch what I can do with a group of people who you would never even put in the same room together." In Acts, Peter and John are described as unschooled, ordinary men. It doesn't take a deep reading of the Bible to understand that Jesus is intentionally putting together a disparate group of people, and part of it is showing that God can work with just about any

team of 12 leaders. One reflection of the nature of God is in the diversity of people and the gifts God gives to them. Part of the job of a leader is to build that kind of diversity on your team, for the scope and outcome of your leadership. Healthy and necessary conflict will arise. You can't put a diverse team together and be conflict avoidant. You have to lean in to that conflict and get everyone to work together, but the results are jaw-dropping amazing.

What are some other takeaways on leadership that we can glean from the way Jesus led his team?

Certainly there was the "with" factor. Jesus spent time with his team. He was present in their lives. They did ordinary things together and they did extraordinary things together. In good leadership there's this combination of knowing and encouraging and challenging and stretching, and everything in between. It's about not saying, "I'm just going to be an encouraging leader" or "I'm just going to give difficult feedback," but really being able to do both. This is something I think Jesus really reflects in his leadership. It's so easy to think of Jesus just as this humble, nice guy, and of course he is that. But he challenged the disciples and was very direct. He used the full gamut of tools to lead people, and we can learn from that.

Do you find that in Christian workplaces there is a tendency to be too nice or too afraid of conflict?

Oh yes. There is a tendency to be conflict avoidant, to be superficial, to be frustrated with a person and then talk about that frustration with everyone but the person. I don't know how conflict avoidance and Christianity came to be so linked, but it has been to the detriment of our leadership. By the same token, Daniel Goleman in his research on emotional intelligence says there should be a 5-to-1 ratio for a healthy



relationship: For every one difficult thing you tell someone, are you observing and pouring into them five other pieces of encouragement? Do you have an environment where you see the great stuff people are doing and reflect it back to them, while at the same time earning the right to say, “I have something difficult I need to talk about; do you have five minutes?” Feedback is a kind of respect. It means, “I know you are an adult and you can handle this.”

Are there useful things pastors and church leaders can learn from the business world? Or is it dangerous to think of the church as a business?

I believe God can gift people for business just as he gifts people for the pastorate. Great leadership is great leadership no matter where it is done, whether in the boardroom or on the elder board at a church. For the most part, to give your mind and your heart and your work over to vision, mission, strategy, goals, accountability and conflict ... these are all great gifts God has given us for our relational and organizational world. The church is an organization, so there are many components that by necessity have to run like a business. It is not a business in the sense of a profit-making industry, or it shouldn't be, but there are many correlations between running a great organization and running a great business.

There have been many notable instances of powerful Christian leaders falling in very dramatic ways, often because of a moral failure. What can churches or Christian organizations do to help prevent this from happening? What should leaders do to guard themselves against the corruptions of power?

I don't think we can totally prevent it; it's the nature of our broken world. Accountability is important, but it can only do what the person allows it to do. It's very difficult to hold someone accountable for something they are intent on hiding. I think the bottom line is, how do you protect yourself from the implications of power? Because they are insidious. One of the phrases we use in our business is, “The higher up you go in an organization, the less truth you will hear.” People on staff and elder boards in churches must get comfortable with reflecting back their honest assessment of their leaders. I think our fear causes us to avoid people in power, but I think we must be vigilant about treating people on the same plane in as many ways as we can.

Are there ways that Christians can be countercultural in the way they act as leaders? What are the most important ways Christians can be different?

I think the key is that we are different in important ways — in ways that matter, not just different for the sake of being different.

We should be servant leaders, students of the Other. When people are on our teams we shouldn't think of ourselves as more important, but rather we should spend the day pouring into them. That's pretty countercultural. Christian leaders should also not take credit for everything, because the reality is you didn't do it all by yourself. You should give credit where credit is due, get excited about someone's idea that isn't yours, and celebrate along the way.

I also think we need to pace ourselves as Christian leaders. We need to realize that God has a plan and pace for us; we should hold our hands open in surrender. The combination of our effort and God's presence is what does the work, and this is what God laid out in the beginning of Haggai when the people came back from the Babylonian captivity and were so discouraged that the temple was in ruins. God told them to be strong, and so to have courage, to work and know that “I am with you.” That combination of courage, our own efforts — and our efforts matter — and the presence of God, is stellar for God's people in leadership.

We must also serve the marginalized, in our churches and corporations and businesses, finding ways to serve those on the fringes of society. We must look at those whom society has pushed to the sidelines and do something with them and for them. Our Christian CEOs should be leading the pack in terms of giving back to the most needy in their communities.

ABOUT THE EXPERT



Nancy Ortberg ('78, M.A. '83) is a founding partner of Teamworx2, a business and leadership consulting firm that provides fast-paced, practical and compelling sessions to leaders and their teams. She is the author of *Looking for God: An Unexpected Journey through Tattoos, Tofu, and Pronouns* and *Unleashing the Power of Rubber Bands: Lessons in Non-Linear Leadership*.

Why Christianity Went Bust in Britain

“The Death of Christian Britain” is a rather provocative book title. Did Christianity really die in Britain? I read this academic monograph by Callum G. Brown, a professor of social and cultural history at the University of Glasgow, when it first came out in 2001. It was a fascinating and sobering study that painted a rather desperate picture of Christianity’s current state and future in that country.

I followed the book reviews closely, especially those by Brits themselves, thinking that surely someone would complain about the title of the book because a pronouncement of death was a rather serious statement to splash on a book cover. But there were no complaints. It seems that it is a common idea in the U.K. that Christian Britain has died. Brown’s title was not really provocative at all.

Now, he did not mean that Christianity had disappeared in Britain. There are still some lively churches in the isles keeping the true flames of faith burning brightly — but they really are few and far between. The great cathedrals and churches that were center points of urban and rural life are almost all empty now. They are little more than tourist attractions — historical artifacts reminding visitors of a bygone era. What Brown means by “The Death of Christian Britain” is that the British people by and large have stopped identifying themselves with the Christian tradition. With that, it turns out, there is no argument. As one agreeable British reviewer wrote, “He does not claim that we are all atheists now, but asserts that a massive shift in our self-understanding as a nation has occurred, which has reduced Christianity to the status of an eccentric and irrelevant sub-culture in a dynamically plural society.”

There is another part of Brown’s study that is truly provocative. And that is the speed at which he claims this massive shift took place that discarded the national Christian identity. Upon his analysis, and against traditional theories, Brown believes Christianity was lost in a single generation and maybe in as little as a 10- or 20-year time span. His data is quite convincing on the question of the velocity of change. It was a catastrophic and abrupt cultural revolution. Of course, he then tried to paint a picture of how such a thing could happen so rapidly and he offered up a number of factors with special focus on the “feminization of Christianity.” But in his analysis he seemed stymied in one area: How could a whole nation just seem to wake up one morning and simply not believe anymore?

Brown’s training as a social historian, with expertise in counting and measuring people and behaviors, did not serve him well in his attempt to answer the question. But for those of us who study the history of ideas, the question isn’t quite as baffling. Christian beliefs and practices did stop relatively abruptly. But something that was not part of Brown’s study was that the intellectual seeds of Christianity’s demise had been sown for decades prior to this abrupt drop off. And these ideas that seem to render Christianity untrue and irrelevant came to full flower between 1960 and 1975 — a period of time that Brown identifies as the crucial period of demise. Atheist, agnostic, skeptical and pluralistic professors at all the great British universities had been hammering on the faith for years before this — and there were very few defenders in their midst. Indeed, one reason C.S. Lewis was such a stand-out in Britain in his day is that he was so unusual. There were very, very few believers willing to make an intelligent public case for Christianity — and that is still the situation today.

The great lesson to be learned is one that was taught by Richard Weaver decades ago: that “ideas have consequences.” Once the British people thought there were no good reasons to believe or practice Christianity, they stopped. Indeed, they even abandoned the Christian identity that marked them for more than a millennium. One can only imagine what might have happened if there were hundreds or even thousands of thoughtful Christian ambassadors in Britain like Lewis who were well trained and willing to make the case for Christ in all sectors of British society. I think there is good biblical warrant to think things might have turned out very differently in the U.K.

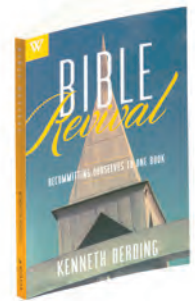
Our vision in the Christian apologetics program at Biola is to train up several generations of winsome, thoughtful ambassadors for Christ who can fulfill the Apostle Peter’s command to “be prepared always to give an answer, a reason for the hope that we have.” By God’s grace, if we are successful, perhaps no one will ever write a book titled “The Death of Christian America.”

Join Biola University’s Christian apologetics program this summer in London as we partner with the remnant of believers in Britain to reestablish an intellectual beachhead for Christianity. The **“Unbelievable? Conference 2014 — Reasonable Faith in an Uncertain World”** happens on July 12 at Westminster Central Hall in the heart of London. Visit www.biola.edu/london for information.

Craig J. Hazen is the founder and director of Biola’s M.A. program in Christian apologetics and author of the novel *Five Sacred Crossings*. He holds a Ph.D. from the University of California, Santa Barbara.

BOOKS BY BIOLANS

Bible Revival: Recommitting Ourselves to One Book, by Kenneth Berding (M.A. '96, professor of New Testament), Weaver, January 2014. *Bible Revival* explores why the Bible needs to be the single most important book in the Christian's life — and how to make it so. Berding digs deep to uncover the motivations and distractions that keep Christians from engaging with the Bible as richly as they can. But he does more than just point out the problems; he lovingly offers solutions in order to learn, value, understand, apply, obey and speak the Bible.



The Story of the Old Testament, by David Talley (professor of biblical and theological studies), Reclaimed Publishing, August 2013. Have you ever thought about the story of the Old Testament? Have you wondered how to connect the dots of psalms and sacrifices, laws and kings, nations and wars? In this book, Talley examines the 11 storyline books of the Old Testament and shows where the other 28 books fit into the story. Unpacking the theology of each storyline book, he reflects on the Old Testament's power for Christians today.



Celibate Sex: Musings on Being Loved, Single, Twisted, and Holy, by Abbie Smith (M.A. '09), NavPress, February 2013. With transparency, Abbie Smith examines the raw emotions of always being the bridesmaid but never the bride. She delves into the heartache and confusion of being single when your heart longs for something else. By using a conversational style and her personal story, Abbie helps you acknowledge the feelings and reality of being single in today's world, where sexuality is misconstrued and widely exploited.



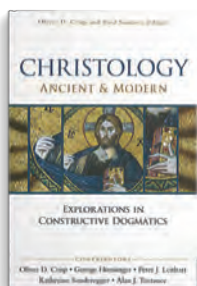
Seeking Justice: Exploring God's Perspective 10 Minutes at a Time, by Brian Cress ('80), Group Publishing, October 2013. This month-long devotional for teenagers offers daily Scripture readings dealing with God's heart and passion for justice, along with thought-provoking questions, action steps and prayers. Teens will encounter stories from the life of author Brian Cress, director of student mobilization for International Justice Mission, and from the lives of other teenagers and people who have been rescued by IJM.



Urban Apologetics, by Christopher W. Brooks (M.A. '10), Kregel, March 2014. Much of the New Testament was written in urban settings, in which the Christian communities had to deal head-on with issues such as race, equality, justice, sexuality, money and economics. But much of today's apologetics come from suburban churches and academic studies. Urban believers — those who live and minister in America's inner cities — often face issues not often addressed by the larger Christian community. In *Urban Apologetics*, Brooks seeks to connect the riches of the Christian apologetic tradition with the issues facing cities — such as poverty, violence and broken families.



Gospel Patrons, by John Rinehart ('02, M.Div. '09), Reclaimed Publishing, January 2014. Behind the success of the hymn "Amazing Grace," behind the explosive revival of The Great Awakening, behind the first translation of the English Bible, were visionary, risk-taking and generous men and women. They were active partners in great movements of God in the past. Rinehart excavates their stories from history so that we might reclaim the place "gospel patrons" have in furthering God's kingdom. This book is a series of engaging stories about people whose generosity changed the world and the part we can play in the stories still to be written.



SIX-WORD SUMMARY

Papers from inaugural L.A. Theology Conference

Christology, Ancient and Modern: Explorations in Constructive Dogmatics, co-edited by Fred Sanders, with contributions by Jason McMartin and Jordan Wessling, Zondervan.

ALUMNI NEWS

NEWS AND NOTES

David Balsley ('69) recently published *The Puzzled Preacher: A Pastoral Exposition of Ecclesiastes* through CrossBooks. The book is available on Amazon. He and his wife, Janice, live in Brea, Calif., and he serves in semi-retirement as administrative pastor with Temple Baptist Church in Fullerton.

Vance Hardisty ('81) recently co-authored and edited *Rainbows in Cobwebs*, a collection of inspirational real-life stories from people who have risen above great difficulties. Among the contributing authors are Biolans **Rick Pickering** ('81) and **Walt Russell** (professor of Bible exposition). The book was published through Carolyn Publishers in January 2014 and is available on Amazon and at rainbowsincobwebs.com.

Gerald Mittmann (M.Div. '86, D.Min. '05) recently published *Rockie Rock-A-Teller on Preparing For The Loudy-Cloudy-Typhoon-Kaboomer*, a children's book that covers every jot and tittle of Jesus' story about two builders and two foundations, and encourages readers to become "doers" of the Divine Architect's plan and set their block upon the Rock. The book is published through Lighthouse Christian Publishing and is available on Amazon.

Steve Fortosis (Ph.D. '90) teaches at his church's school of theology and recently published *The Multilingual God: Stories of Translation*, a book in tribute to Bible translators. Steve and his family reside in Sarasota, Fla., where he is a proud grandfather of five grandchildren.

Lisa Martinez DeVinney ('91) recently completed her Master of Science in Strategic Leadership at Roberts Wesleyan College in Rochester, N.Y., where she has also worked for the past five years. She was recently promoted to director of recruitment and community relations for adult programs. She and her husband of 23 years, Scott, have three children: Will, 16, Christopher, 13, and Hannah, 10.

Matt Wilson ('01) recently published a children's book, *A Word to Rhyme with Orange*, which takes place in a world where the only way to court a girl is to write her a rhyming poem. The fairy tale follows a young boy's journey to find a new word that rhymes with the name of the girl he loves. The rhyming book, featuring hand-painted illustrations, is available on Amazon.

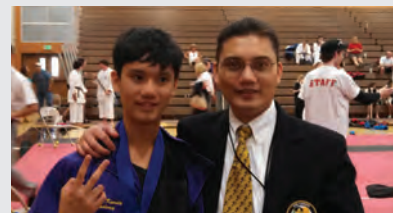
David ('04) and **Robyn (Thomas)** ('06) **Clinton** welcomed their second son, Josiah Thomas Clinton, into the world on June 13, 2013. Josiah joined big brother David, 3. The Clinton family resides in Coeur d'Alene, Idaho, where they strive to raise their boys into well-rounded men of God.

Bethany (Edwards) ('06) **Laursen** recently became an evaluation outreach specialist at the University of Wisconsin-Extension Solid and Hazardous Waste Education Center (SHWEC). Her appointment is for 12 months, after which she hopes to find another evaluation position in the UW system. She is returning to Madison after a six-month sabbatical in Maine.

William Casey Wells ('06) has accepted a role on the investments team at Fortress Investment Group. Fortress (NYSE: FIG) is a premier global hedge fund and investment manager with approximately \$60 billion of assets under management. William also recently graduated from the Johns Hopkins University in May 2013 with a master's degree in regulatory science to go with the master's degree in biotechnology he received from Johns Hopkins in December 2012. In addition to his degrees from Johns Hopkins, William also holds an MBA from the University of Southern California and an MS in real estate development from MIT. His primary professional interests include opportunistic commercial real estate investment and biotech venture capital.

Continued on page 34

WHERE ARE THEY NOW?



Richard Camacho ('94), an assistant hospitalist at Dameron Hospital in Stockton, Calif., said his friends would've never expected he'd make it through medical school. But now in his 10th year of working as a physician, Camacho said he's been able to exceed the average lifespan of a hospitalist's career. After emigrating from the Philippines with his family in 1987, Camacho attended Biola, where he changed majors a few times before settling on biological sciences. He said he still remembers working multiple jobs in order to finance his college education. "I put myself through college," Camacho said. "I remember very clearly one summer, I was working as a janitor and I was cleaning toilets while reviewing for the MCAT." Camacho was accepted into the De La Salle Health Sciences Institute in the Philippines, and following medical school returned to the United States to do his residency in Baltimore, Md. Before starting his career in hospitals, he was able to engage in medical missions in the Philippines and in Africa. He has since worked as a hospitalist in Oregon, Michigan and California as a member of Sound Physicians, an organization dedicated to improving the quality and cost of health care. Camacho cares for the sick and values the relationships he builds with his patients. Camacho also started Senshuken Karate, a nonprofit karate ministry where he is able to teach kids karate with biblical principles. Camacho said he desires to keep caring for the ill as a physician, and to keep investing in youth through his karate outreach program.

The Table

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ALUMNI FILES

What We're Doing About Debt

As a faculty member who teaches a “Faith and Money” course, I have the opportunity to work with and counsel numerous juniors and seniors each year. One of the key assignments I have them work on is the identification of their debt and how to pay it down.

You would be amazed — or perhaps not, if this was you — at how many students have no idea about the ramifications of their college debt. Many of these young men and women want to go into ministry positions, serve on the mission field, do community service or teach, and their debt is going to keep them from doing what they believe God has called them to do. In a very real sense, they become slaves to the debt that they are carrying. The average educational debt in the United States is about \$30,000. And many have never researched or calculated the cost of that debt. Yikes!

Perhaps some of you reading this are carrying similar debt from your college experience and wish someone had put a shot across your bow to say “stop!” Well, Biola and Talbot School of Theology are pleased to be partnering with the Lilly Endowment to identify ways to make an education more affordable. The Lilly partnership is funding research with those graduates who want to go into ministry but are carrying debt that will keep them from following their calling. Lilly sees this as a serious concern and one that needs to be answered. We agree, and have put in place several new initiatives that ultimately will help with education affordability.

The first initiative is one we have talked about before but are now aggressively pursuing: We are developing alumni career networking and internships in partnership with the career services department. Services will include an

online directory, career opportunity directory and mentorship opportunities.

The second initiative is an upcoming “Hire Biola” campaign, in which we will encourage alumni, parents and friends with open positions in their companies and businesses to hire a Biola graduate. You already know the quality of Biola students’ training and preparation, and now we want to encourage you to “Hire Biola!”

Third is our continued work to develop the scholarships and financial aid that can make a difference for so many of our great students. I

“ Many of these young men and women want to go into ministry positions, serve on the mission field, do community service or teach, and their debt is going to keep them from doing what they believe God has called them to do. ”

encourage you, if you were blessed by your Biola experience, to consider blessing the next generation of Biola students and alumni with financial support or career encouragement.

If you would like more information on any of these programs and would like to join with us in preparing the way

for the next generation of Christian leaders who are free from the bondage of debt, you can contact me at rick.bee@biola.edu.

For together we are alumni for life!



Rick Bee
Senior Director of Alumni
rick.bee@biola.edu

Rodolfo “Rudy” Cortez (MOL ’08) was recently named the new director of the San Diego district office for the United States Department of Labor’s Wage and Hour Division. He returns to California after serving as assistant district director for the division’s district office in Portland, Ore., where his many accomplishments included hiring, training and promoting staff. He is looking forward to being closer to family, friends and other Biolans.

Andrew (’08) and **Jillian (Webb, ’07) Davis** were married on Aug. 25, 2013, in Seal Beach, Calif. They first met when Andrew gave Jillian a tour of the campus in early 2007. They live in La Habra and both work for AC Pro, an air conditioning company in Fontana, Calif.

BJ and **Kathryn (Taber, ’08) Strote** are thrilled to announce the birth of their second son, Luke Brennan. Born Dec. 23, 2013, he was an amazing Christmas present. The Strotes live in the Chicago area, where BJ is involved with program and production for large events at the JW Marriott Chicago and Kat is excited to be able to stay home with Luke and his older brother, Levi.

Matt (’12) and **Alli (Benson, ’12) Gould** were married on Aug. 4, 2012. While at Biola they met through the Evangelical-Mormon Interaction Ministry. They now live in Provo, Utah. Matt is a youth pastor at Grace Bible Church in Springville, and Alli works as a teacher in the state Head Start Program. They will be planting a church in Provo along with a team from Grace Bible Church at the end of the year.

DeeAnn Gray (M.A. ’12) and her husband, Ron, have opened a personal spiritual retreat center in Orange, Calif. Find more information at thehavenoc.com.

Luke Hamagiwa (’13) recently accepted a position as an acquisitions analyst at Champion Real Estate. Champion Real Estate has built or acquired 2 million square feet of real estate development and investment projects, with aggregate and anticipated revenues in excess of \$1 billion.

IN MEMORIAM

Kenneth Glen Gage (’52) entered into his eternal reward on Feb. 21, 2014. Ken spent more than 40 years as a pastor with the Conservative Baptist Association, and served on the national board of CBA for six years. He also served on the board of Southwestern College (now Arizona Christian University) for two terms and on the Arizona Baptist missions committee for 10 years. He co-authored three books with his wife, Joy — the latest which will be released this spring. He is survived by his widow, Joy (Pennock, ’50), two daughters, two granddaughters and one great grandson. The Gages have made their home in Cottonwood, Ariz., since Ken’s retirement in 1994.

David Farr (’66) passed away on Nov. 2, 2013, at the age of 71. He is survived by his wife, Arlene.

Charles Youngkin (’79) passed away on Feb. 12, 2014. As executive pastor of Mountain View Community Church, Youngkin is missed by his family and his congregation. He is survived by his wife, three sons, eight grandchildren and his siblings.

Sue (Bradfield, ’82) Ostby passed away on March 13, 2014. She was born on July 4, 1958, and was raised in Santa Barbara. She served as a missionary to Thailand and Indonesia from 1983 to 2005. Sue was the wife of missions pastor Dana Ostby (’81) at Grace Bible Church in Arroyo Grande, Calif. She and Dana raised three children: Karis (’14), Nicko (’14) and Alisha. Her life motto was “I choose to praise the Lord today.”

WHERE ARE THEY NOW?



Karin Magaldi (’72), director of theatre and film at Portland State University in Oregon, has been writing plays since she was 12 years old. While studying communications at Biola, Magaldi got her first break when she was asked to adapt a Tolstoy short story into a full production. This opportunity catapulted her into the playwright industry at a time when she said female playwrights were rare. “It was very hard for women to get into playwriting, so I thought, ‘Let’s just do it and see what happens,’” Magaldi said. Now Magaldi works as a full-time professor and professional playwright. She has had three of her plays produced in Portland since 2009, and she is in the process of getting a new play produced in New York. Magaldi was also commissioned to help with two local high school productions last year. Prior to teaching in Portland, Magaldi was an associate professor at the University of California Santa Cruz for 11 years. There, she was involved in Shakespeare Santa Cruz, a professional theater company located on the university’s campus. At PSU, she enjoys being involved in the creative process that occurs when writers, directors, actors and dramaturgs collaborate to develop plays, she said. Magaldi is also a member of Playwrights West, a society of playwrights based in Portland. When she is not busy producing a play or teaching a Renaissance theatre class, she enjoys being a cantor and percussionist for her church’s choir.



Did You Know?

Alumnus filmmaker Zach King (’12) has more than 1.2 million followers on the social network Vine, where his 6-second “magic” clips routinely get thousands of likes and shares. Watch on vine.co/Zach.King.



The online devotionals of the Biola Lent Project were accessed by more than 49,000 individuals from over 120 countries from March to May. Visit ccca.biola.edu/lent to take a look at the project.

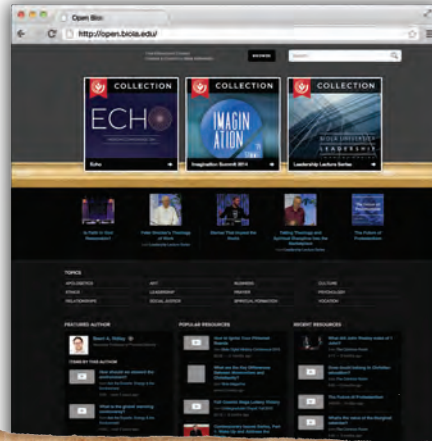




Twenty-five years before *Pasadena Weekly* named her Pasadena’s “best public employee,” **Ruth Martinez** ('86), started her career in public service as the first-ever intern for the La Mirada city manager’s office while still a senior at Biola. “When I started college, I did not see myself in local government ... but then I changed my major to public administration and thank God,” Martinez said. “I’ve been really blessed with some great work experiences, and I’ve enjoyed my career the whole time.” Immediately after graduation, Martinez went to work for several cities in Southern California, eventually accepting a job offer to work in economic development for Pasadena. She is now the city’s project manager for business outreach and support. “My client is the business community,” she said. “We’re here to serve the business community, and to help them succeed. We tell them, ‘We’re thankful you’re here. We’re thankful for your jobs.’” Working as a “business concierge” is a perfect fit for Martinez, who describes herself as a people person who enjoys solving problems and helping to develop her community. In her role, she has been influential in organizing monthly business seminars for small businesses in Pasadena, and has helped organize a women’s business summit to focus on female entrepreneurs. In addition to working for the city, Martinez and her family also live in Pasadena, where she is an active volunteer for her church and the National Charity League. She is also an active member of the Tournament of Roses board; this year she is in charge of membership and membership development. Martinez said she desires to continue working in her current role until she retires, then she desires to keep investing in her community by volunteering.

5 Videos to Watch Now on Open Biola

Search for these videos at open.biola.edu. They’re some of the most-watched videos on the site.



“Islam Through the Eyes of Muslims”

– Nabeel Qureshi. Qureshi shares his testimony of converting from Islam to Christianity.

“**The Psalms**” – Joanne Jung. Professor Jung breaks down the Book of Psalms both formally and theologically.

“No Empiricist is a Materialist”

– Keith Ward. For the Biola University Center for Christian Thought, Ward discusses the incompatibility of empiricism and materialism.

“The End of Life Issues: The Implications of Prolonged Life Support”

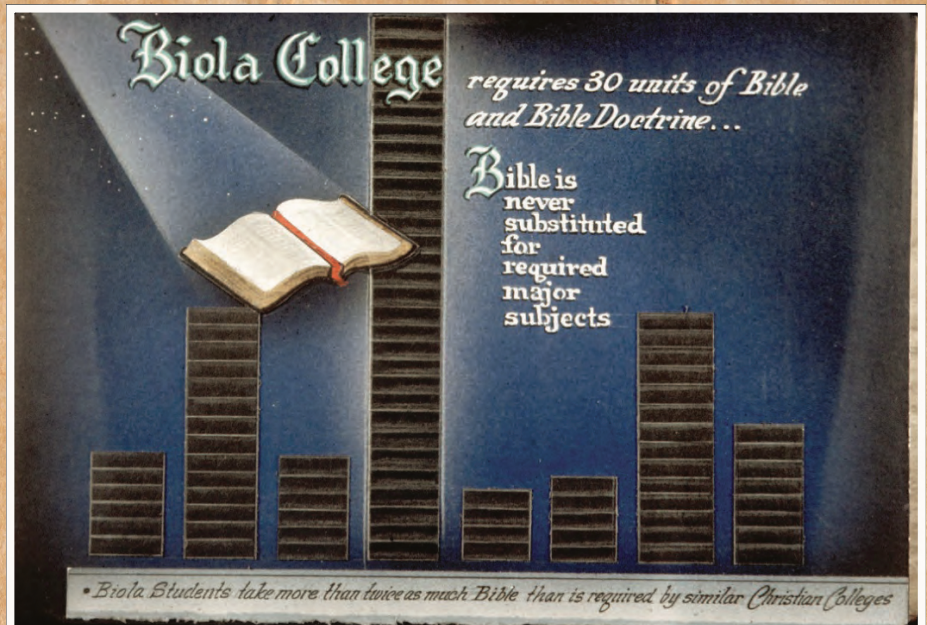
– Scott Rae. Professor Rae presents the theological perspective on the difficult subject of death and dying.

“Spiritual Friendship”

– Wesley Hill. Hill discusses the theology of friendship as well as a biblical view of homosexuality in this chapel address from fall 2013.

Memory Lane

It was true then and it’s true now: “Biola students take more than twice as much Bible than is required by similar Christian colleges.” This 1950s advertisement for Biola touts the 30 units of Bible required for all undergraduates — a Biola distinctive for more than 60 years. Amidst stacks of Bibles that appear to double as skyscrapers in a city, Biola’s glowing Bible pile towers above the rest as the ad proclaims that at Biola, “Bible is never substituted for required major subjects.”





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Soyon (Chun, '05) Thompson

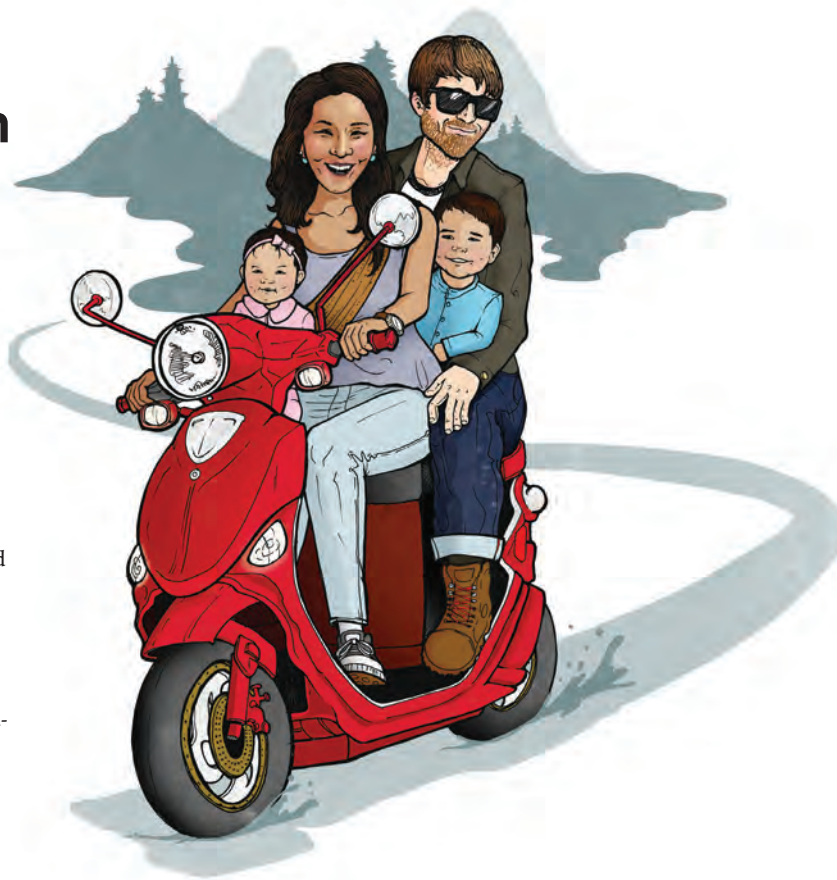
Brings God's love to trafficking victims in Nepal

Not far from some of the highest peaks on earth, Soyon (Chun, '05) Thompson works with people in the deepest of need.

Together with her husband, John, and their two young children, Thompson serves with The Footstool Project, a Christian organization that seeks to fight human trafficking and share the gospel with unreached people groups in and around the Himalayas. Each week, the psychology graduate leads an art class for abuse victims in Kathmandu, using it as a means to discuss and address their emotional and spiritual needs. She and John also help to coordinate prayer efforts for Nepal's exploited women and children, as well as for the government and church.

Meanwhile, John's work involves teaching Nepali students about the Bible, church planting and farming techniques. He also educates short-term teams about human trafficking and trains interns about reaching the unreached world — sometimes joining treks to remote areas of the Himalayas where villagers have never heard the gospel.

Soyon Thompson recently shared their story with *Biola Magazine*.



I was born in Korea and moved to Nigeria with my younger brother and missionary parents when I was 7. We were also in England and Wales for a couple years during furloughs and for my parents' language learning.

God gave me a heart for unreached people groups when I was at Biola. I was part of the Student Missionary Union for a couple years and learned so much about missions through it.

My psychology classes were definitely some of my favorite classes at Biola. I especially loved getting to integrate theology with psychology.

After graduating from Biola and working in Fullerton for a year afterwards, I returned to Korea to teach English while trying to figure out my next step in life. That's when I found a great international community of believers in Suwon, Korea. At that time, our church was taking a team to Nepal for 10 days.

Nepal reminded me so much of Nigeria, where I grew up. There was an instant connection and I felt very much alive. But more significantly, it was the children at the children's home that I met that drew me to this country.

I remember praying that if God wanted me back in Nepal, he would have to make it so clear to me. Well, I ended up meeting my husband on that trip. He was also from our church but I didn't really talk to him until our flight back to Korea. He had been praying about returning to Nepal as well.

A year later we were married. And a year after we got married, we did an internship with our current organization. And a year later, we had a baby and moved to Nepal.

We live in the city of Kathmandu, probably one of the most fascinating, colorful and dirtiest cities in the world. We see piles of rotting trash everywhere, and the dust and fumes from the roads

and vehicles make living in this city a challenge at times. We drive around on a scooter everywhere — all four of us.

There are idols at every corner and Hindu or Buddhist festivals that happen every month, and we can sense the spiritual battle. One of the most rewarding aspects of living here is that we are challenged to constantly find our centeredness in our walk with Christ.

Our main focus is on anti-trafficking work. We are part of a network of about 40 Christian organizations that work together to end trafficking in Nepal. The network was founded on prayer and continues to hold prayer as our main strategy for fighting this issue.

We have many stories of miracles that have happened as a direct and obvious answer to prayer. A request will be shared at the prayer meeting and then that same day or a couple days later,

or a couple years later, there will be some miracle that happened where justice was administered or a girl was rescued.

I facilitate a weekly art group for survivors of trafficking and/or sexual exploitation and other abuses. It is a time to learn basic art skills and also to talk about various topics ranging from identity, marriage, forgiveness, trust, beauty, emotions, God and so much more through the tool of visual arts.

We hear and tell many horrendous and sad stories of girls who have been trafficked. It weighs heavily on our hearts. But again, the challenges lead us to prayer and total reliance on God for the work we're doing. And being in that place of total dependence is the best place to be.

As a Christian, I believe my purpose on earth is to bring the gospel to the ends of the earth so that God will be glorified in all the nations. That is why we are here.

Meet the 2014 Alumni Award Winners

The Biola University Alumni Association recognized four alumni for their outstanding accomplishments and service during a special awards chapel on Feb. 28.



CULTURAL IMPACT AWARD

David Kinnaman ('96) is the president of The Barna Group and author of the bestselling books *You Lost Me* and *unChristian*. As a spokesperson for the firm's research, his work has been quoted in major media outlets (such as *USA Today*, CNN, *The New York Times*, *The Los Angeles Times* and *The Wall*

Street Journal). He is also in demand as a speaker about spiritual trends, teenagers and 20-somethings, and vocation and calling. Since joining Barna in 1995, Kinnaman has overseen studies that have polled more than 350,000 individuals. He has designed and analyzed nearly 500 projects for a variety of clients, including the American Bible Society, Habitat for Humanity, NBC-Universal, Zondervan and many others.



ALUMNI IN MEDIA AWARD

Andrew Mollenbeck ('07) is an award-winning reporter for WTOP in Washington, D.C. In 2007, while still a Biola student, Mollenbeck landed a reporting job working for KNX in Los Angeles, where for the next three and a half years he was part of "Southern California's Morning News." During that time he

covered the presidential campaign and debates, the O.J. Simpson armed robbery and kidnapping trial in Las Vegas, President Obama's inauguration in Washington, D.C., and the devastating earthquake in Haiti. He has also returned to Biola frequently to maintain friendships with faculty and staff and to invest in students. He has worked at WTOP since 2010.



LIFETIME ACHIEVEMENT AWARD

Linda Clinard ('64) is a literacy consultant and trainer with the Children and Families Commission of Orange County. Over the course of a distinguished teaching career, she has taught at both the elementary and university levels, including positions at Michigan

State University and the University of California, Irvine. In 2000, she became regional director of the UC Irvine/Orange County California Reading and Literature Project (CRLP) and worked in the California State University Center for the Advancement of Reading in the early development and implementation of the CSU Reading Institutes. Clinard has been honored with numerous awards, including the California Reading Association Margaret Lynch Community Service Award. She holds a Ph.D. from the University of Michigan.



CLYDE COOK MISSIONS AWARD

Jonathan Blomberg ('03) serves as a pilot and mechanic for Mission Aviation Fellowship carrying missionaries and humanitarian workers throughout the northeastern region of Bunia, Congo. He joined the organization's staff in 2009 after completing several

short-term assignments, including working in Sumatra after the 2004 tsunami and in Haiti after the 2010 earthquake. It was while attending Biola that he began to realize his passion for missions and aviation, and the unique way God had equipped him for a life overseas, having grown up in Lesotho and Zaire, where his parents served as missionaries. Blomberg is happy to be carrying on the work of his parents, who served with MAF before he was born.



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Death announcements must be submitted by a family member or be accompanied by a link to or photocopy of a published obituary.

Books authored by alumni may be featured either in News & Notes or in the Book by Biolans section, depending on space availability.

Photos must be at least 1 megabyte for digital photos. Photo inclusion is based on space availability. Print photos will not be returned.

Your update will appear in the first available issue.

This issue's Last Word comes from the Talbot School of Theology faculty blog, The Good Book Blog (thegoodbookblog.com). This article is adapted from a post titled "What Are 'These Ten Times' in Numbers 14:20-23?" which originally appeared on March 31, 2014.

A Curious Number in Numbers

"... none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers."

Numbers 14:22-23

The above passage raises an intriguing question: What is meant by "these 10 times?"

One option is to understand this phrase as a rhetorical number, similar to a parent saying to a child, "I have told you 10 times to clean your room." The point would be that the Lord has been persevering with his people through countless illustrations of rebellious behavior. Another option is to understand this phrase as an actual number, meaning the Lord had been tested an actual 10 times by the behavior of the people.

Regardless of which option one might choose based on the evidence available, it is important to have an understanding of what it means to "test" the Lord.

A clue is provided a few verses earlier in Numbers 14:11: "And the Lord said to Moses, 'How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them?'" The Lord performed signs for Israel (Egyptian plagues, parting of the waters of the Red Sea, etc.) intending that these would produce belief in them. However, as soon as Israel moved beyond an event where they had seen a sign from the Lord and then encountered another similarly difficult situation, they did not evidence belief. Thus, they tested the Lord.

Another clue is provided in Exodus 17:6, which further defines "testing" as Israel's raising the question, "Is the Lord among us or not?" Again, when the nation encountered difficulty, their response did not evidence a belief that the Lord could meet them in their place of need. In their minds he was absent.

Either option for understanding "10 times" is plausible because we do not have a record of every event that occurred for Israel during this time period. However, the second option is supported in a rather interesting way from the biblical text. The "signs" of the plagues against the Egyptians are intended not only to judge the Egyptians, but also to instill belief in the nation of Israel. Israel watched the powerful work of God in the 10 plagues. Then, the Lord delivered them from the hand of the Egyptians and took them out of the land. How does Israel respond when they encounter difficult situations along the way? Do they evidence belief or does their response "test" the Lord with their lack of belief?

When we read Exodus 14 through Numbers 14 with an eye toward Israel's response to the various difficulties encountered during their journey, it is interesting to note that there are 10 occurrences where they grumble and complain rather than evidence belief in the Lord. Note the following passages:

1. Exodus 14:10-12: At the Red Sea where it seemed Pharaoh's army would destroy them.
2. Exodus 15:22-24: At Marah where they found bitter water.
3. Exodus 16:1-3: In the Desert of Sin as they hungered.
4. Exodus 16:19-20: In the Desert of Sin as they paid no attention to Moses concerning the storing of the manna until the morning.

5. Exodus 16:27-30: In the Desert of Sin as they disregarded Moses concerning the gathering of the manna on the seventh day.
6. Exodus 17:1-4: At Rephidim as they complained for water.
7. Exodus 32:1-35: At Mount Sinai as Aaron led the people in making the golden calf.
8. Numbers 11:1-3: At Taberah where the people raged against the Lord.
9. Numbers 11:4-34: At Kibroth Hattaavah in the grumbling provoked by the rabble for quail.
10. Numbers 14:1-3: At Kadesh in the Desert of Paran when the people refused to receive the good report of Joshua and Caleb but rather wished themselves dead.

Finally, in Numbers 14:11, the Lord cries out, "How long?" Repeatedly the Lord had demonstrated his faithfulness. However, as soon as Israel encountered another difficult situation, they evidence unbelief through their grumbling and complaining. Their complaining cried out loudly, "Is the Lord among us or not?"

Our response to this is to consider how we might test the Lord in our own lives. We can read about the Lord's faithfulness in the Bible, and we have seen his faithfulness in our lives. Yet when we encounter our next difficulty, do we evidence a belief that knows we can trust him through the difficulty?

David L. Talley ('92, M.A. '95) is a professor of biblical and theological studies at Biola's Talbot School of Theology and the author of the recently released *The Story of the Old Testament*. He has a Ph.D. from Trinity Evangelical Divinity School.



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